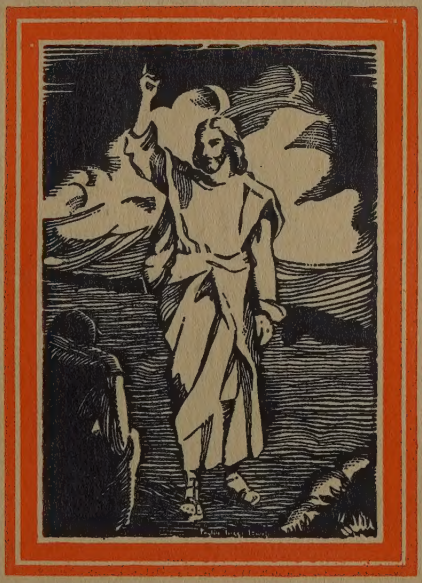
November

UNITY



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In this issue

Education and Temperance
by Charles Fillmore

Dramatize Your Affirmation
by Juliette Laine

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I am a radiant, all-wise, all-loving, all-conquering son of God. I rule supreme in all affairs of mind, and my body responds in perfect health

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Infinite wisdom guides me; divine love prospers me; and I am successful in all that I undertake

These statements are to be used from

November 20 to December 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Education and Temperance

By CHARLES FILLMORE

ISAIAH IS CONSIDERED the greatest of the Old Testament prophets. He was a seer, and also a poet. He prophesied the advent of the Christ in Galilee as well as in all who see the light. He said:

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder."

The "light" referred to is the Prince of Peace, the Comforter, the Counsellor, the Great Mind of Spirit that we all have in our inner consciousness waiting to be born. Isaiah evidently saw new birth as a possibility in every man as well as in Jesus Christ.

Isaiah was born one of the aristocrats of his day, but he became the champion of the common people. Our lesson, from the 5th chapter of his Book, is one of the outstanding utterances of this great prophet, and an example of his voice raised in defense of those who have been unjustly treated by the rich and powerful, and in condemnation of those who have broken the law of Jehovah through intemperance. He seems to have associated the dominating influence of wealth and leisure with moral dissolution.

Now we know that there is a divine law of temperance that leads to wisdom, health, and prosperity. Daniel the prophet found this law and, with his companions, observed it, as recorded in the 1st chapter of his Book. We are told that Daniel "purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank," and he asked that for a test he and his companions be allowed to live on vegetables and water for ten days, which was

granted; and the Book goes on to state that at the end of that time Daniel and his companions appeared before the king, and the text says, "And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties."

"Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm."

The lesson that we have today is one that pronounces woes upon drunkards and oppressors, very much after the style of the woes that Jesus Christ pronounced upon the Pharisees, and the speeches hurled by Demosthenes against Philip of Macedon, whom he regarded as the destroyer of Greece. This is not dogmatic condemnation but the observations of those who see that certain causes inevitably bring certain effects. "Whatsoever a man soweth, that shall he also reap." There is always the attachment of a penalty to error and the admonition that the higher law, the Jehovah or cosmic mind, is listening. "In mine ears, *saith* Jehovah of hosts." "Jehovah of hosts" is Jehovah Sabaoth, which is the most sublime title of the Deity; God, the commander of the armies of heaven. So this sin of sense greed is witnessed by the ruling power of heaven, according to Isaiah, and it shall end in desolation to the house of man; that is, his temple or body.

Calvin says, "Where avarice and ambition rule, there follow innumerable corruptions and the whole man sinks into vanity."

THE TOPIC BEFORE US is temperance, to which we should give reasonable attention, not too dogmatic. We should first answer the question: Why this universal desire on the part of man for stimulants? Now, we know that man is longing for more life. He longs

for a quickening of the Spirit life, and not giving himself up to spiritual development, he takes a counterfeit or a coarse imitation, which is alcohol. This imitation gives man a swaggering sense of importance. He ignorantly asserts his mortal wisdom. Under the influence of alcohol, man, though poor, really feels rich; if he is in pain, for a time at least he is free, for his nerves are deadened. Under its influence, his finer feelings are dulled by the coarser sensations of the flesh boiling to the surface, and the beast is in the saddle when a man is in his cups. So Isaiah says, "Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them."

Put into action the joyous life and energy within you by talking and thinking about the good things.
—MAY WHITNEY

Now, why is this seeming false life concealed in what we call alcohol? We know that every positive has its negative; that there is always a seeming reality right back of the real. The real spiritual life has its reflection in alcohol. It is current as fact or legend that the Arabic name for alcohol is El Gohul, which means "the great evil spirit," or "the devil." So our English word alcohol was carried bodily into our language from the Arabic, and retains all its original Satanic character. The name was applied to the fermented grape juice that the goats drank from the wine press gutters and that made them intoxicated. Their foolish staggering and incoherent gruntings attracted the attention of the Arabs, and when they saw that it was the effect of grape juice they said it had El Gohul in it, the greatest and most feared of the devil family. So that word and meaning are carried over into our language, and we find that when men take alcohol into their system, they are in a state of dementia, alcoholic insanity. We used to call it delirium tremens when it

was very popular in this country, before prohibition.

WE ARE TOLD that prohibition didn't stop drinking. But it reduced it in a wonderful way. Many of you doubtless remember when on every corner there was a saloon, and delirium tremens was common; in every city of any size there was a sanitarium or a Keeley "institute" for drunkards. I remember when a lot of men were standing at a bar in Kansas City drinking their beer and boasting where they had been and what they had seen, and an old drunk reeled up to the bar and said,

"Any of you boys ever had delirium tremens?" and nobody said anything. Then he said, "If you haven't had delirium tremens, you haven't been anywhere or seen anything." That shows the insanity that comes from alcohol.

We know the quickening power of Spirit; not this artificial counterfeit, but the real Spirit. Temperance education is the urgent need of the coming crusade against strong drink. We have found that laws do not make people temperate. When men are ignorant of the effect of alcohol on them and their progeny they will indulge their appetites to the limit. But the American people are now being carried along by a psychological hurricane of alcoholism. The masses are not thinking sanely. They are thinking the thoughts of a systematic educational propaganda carried on by wet supporters during a period of about thirteen years.

When the Eighteenth Amendment was adopted, the dry forces withdrew wholly and turned the task of enforcing temperance over to the government. It was not long before the wets saw their opportunity, and they began a subtle but far-reaching process of depreciating the possibility of Federal enforcement. This was accompanied by much publicity in the press concerning the harmlessness of alcohol in the human system. Then followed open attacks on the law itself, and appeals to the people to assert their freedom. Now the law is being openly flouted by mob psychology.

THIS HAS ALL been accomplished by education. The minds of our people have been blurred and diverted from the real issues, which are the suicidal effect of alcohol on the body and the economic loss in wasting money on that which brings financial disaster to every man who becomes a victim of strong drink.

We know that right at this time our President, our Postmaster-General, Congress, the Nation's courts, the enforcement agents, in fact our whole Government as well as the people have been stampeded by wet propaganda, and all are racing toward repeal of the Eighteenth Amendment. As Isaiah saw the terrible retribution that was coming upon the Israelites as the result of their slump into the sins of sensuality, selfishness, and personal ambition, so the seers and spiritually wise of this age see the same disasters following the lapse into lawlessness of the American Nation. We shall have a few years of hectic prosperity with crime and the underworld in high places; which will finally break up this civilization. The end will be a chaos beyond any ever witnessed by a civilized nation on this earth.

The fact is that the American people are selling their souls to the devil for revenue. We have been persuaded that the tax on liquor will relieve us of our income taxes and lighten the burdens of the Government in other ways.

But we have not been told that alcohol rots our stomach, deadens our nerves, and makes us generally inefficient; that a drinking father is a terror to his wife and children and a disgrace and an enemy to civilization; that a drunkard, or even a moderate drinker, is apt to have a feeble-minded progeny. We have not been told these paramount things, but they are just around the corner for this Nation. It is futile to compare the American people with other nations who indulge in strong drink. We Americans are living under a different mental and spiritual impulse from that of any other nation this earth has ever pro-

duced, and we need greater care in selecting our food and drink than any other nation. Because other countries have staggered through with legal liquor is no criterion for us. We are being prepared for a new adventure in human civilization on this planet, and we must conform to the requirements in brain and nerve structure necessary to the new environment. We have found that we must give attention to these matters; that no man is so strong that he can overcome without the aid of Spirit.

ALEXANDER THE GREAT has been called "the conqueror of the world." He was a king who was a brave and brilliant and successful soldier; in the space of thirteen years he made himself master of ten nations. He was very sure of himself, but he could not master his appetite for drink, and he died the death of a drunkard while a comparatively young man. "Here is this hero," said Seneca, "invincible by all the toils of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes of heat and cold, here he lies, conquered by his intemperance."

Thou art the substance of foods, the purity of water, the vitality of air. We praise, we glorify, we magnify Thee, by appropriating these all in Thy name.
—SELECTED

As we consider this matter, we find that education along wrong lines has produced this slump in the race mind, and we are retrograding to the old intemperance, to the old license. It follows that we need a new education to restore our people to sanity and right conduct in eating and drinking.

This brings us to the consideration of a point that has been largely ignored by our temperance reformers; and that is the effect of flesh eating on the human appetite. We hear a great deal about the evils of drinking, but it is eating that helps drinking. The eating of

meat, for example, brings a certain fever into the digestive apparatus that requires something cooling, and beer is the next step to produce this cooling effect. Everything really is mental. Mental emotions quiver in every atom of flesh, whether alive or dead, cooked or uncooked. He who eats the flesh of animals is, by and through that process, taking into his consciousness all the passions, desires, and emotions of animals. Do not deceive yourself by the argument that "there is no life, substance, or intelligence in matter," and it therefore makes no difference what you eat. There is no absence of life, substance, or intelligence, anywhere.

THINGS HAVE NO BEING AS THINGS. Without the mind back of them, they would disappear in an instant. In the act of eating, your mind, through the organs of taste, recognizes and associates with the mind of what you eat. There is a blending of mind with mind, and the product partakes of both, the dominant mind prevailing. If you could always eat in a state of strong affirmation, declaring every moment that the things you are eating are filled with the spirit of purity, peace, and love, you would greatly modify their effect on the bodily stratum of your consciousness. But ordinarily we do not eat with that strong realization of the one pure Spirit. We generally eat because we are hungry, and we pronounce the food to be just what it appears to be.

Thus in eating the flesh of animals, we are feeding and stimulating the animal mentality that pervades our body. Instead of transforming the flesh consciousness into Spirit, we are adding to its power to bind us to the plane of sensation.

The mind of the flesh is no mind to him who has realized his true being, but that realization comes only through a conscious letting go of the flesh identity. You may know theoretically that you are a spiritual being and that the desires and passions of the flesh are mere shadows, yet so long as you lend your consciousness to their sustenance you are bound to them

as fully as if you had never heard of your spiritual nature.

If you want to pass from the consciousness of the flesh into the consciousness of Spirit, you must withdraw your attention from the things of the flesh. We must recognize that there is but one universal life, one universal substance, one universal intelligence, and that every animal is contending for its life and is entitled to that life.

WE HAVE ILLUSTRATIONS of this power of life to hold its own, and to poison its own flesh. In California, a number of people were poisoned by eating meat, and the cases were so remarkable that the physicians in attendance demanded an investigation of the condition at the time of slaughter of the animal whose flesh had had such dire effects on all who had partaken of it. The man whose business it was to kill testified that the animal was a large ox, a magnificent-looking creature, strong, and full of life. The ox fought bravely to save his life. He met his murderers defiantly, with eyes starting almost from their sockets, nostrils distended, mouth foaming. He roared and pawed the ground, tried in every way, for over an hour, to defend and save his life. Finally he was conquered. His flesh was sold, and with the awful results related above.

You think that you eat a material thing called meat, but the fact is that there is no such thing in reality. The truth, as seen from the plane of intelligence and force, is that you are incorporating into your consciousness the consciousness of an animal with all its emotions active on the plane of mind. The flesh may seem to your outer sense to be a dead, inert mass, but could your soul's eye be opened, you would behold mental currents pervading its every atom, acting and reacting upon one another in a wild, bewildered manner, like the animal of whose body it formed a part. Not only does its fear and ignorance pervade the flesh, but also its animal desires and passions. You are taking

into your body temple elements that will unsettle it, elements that you will have difficulty in harmonizing.

If you have reached a point of spiritual perception and power where the things of the flesh no longer affect you—that is, where the white heat of your spiritual realization transforms into its own pure substance everything that it touches—you are perfectly safe in eating the flesh of animals, if your sense of justice will permit you to do so. But if you are still in the sense mind, you are in danger.

Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is the *I* of you that is born from one state of consciousness into another. Your yearning for the fleshpots of Egypt will keep you wandering in the wilderness of sense long after you have fully decided to leave that land of servitude. Science teaches us that it is our belief about things that holds us in bondage to them, and the truth of the statement we freely admit. But in the matter of animal slaughter, who countenances it or defends it, after his eyes have been opened to the unity of life? Yet every time we eat meat we are accessories of those who committed the overt act. We stand, in the sight of the moral law, exactly where the receivers of stolen goods stand in the civil law.

Let us remember that if we want temperance in this matter of drinking, we must give heed to our eating. Let us remember that the right kind of food will give our mind and our spirit an opportunity to express that which is one with the ideal life; that is, God-Mind. God wants us all to come to a higher plane of consciousness, but we must purpose in our heart, as Daniel did, that we will do this thing. Then it will be followed by the act. Daniel "purposed in his heart that he would not defile himself" with the portion of the king's meat, and in all matters of wisdom and understanding that the king required of these men, he found them ten times better than all the magicians and astrologers that were in his kingdom.

Dramatize Your Affirmation

By JULIETTE LAINE

THE BEGINNER FREQUENTLY ASKS a question something like this: "In believing that we have already received, and acting according to this belief, do you mean that we should act out our idea in the external, material world, or just in our imagination or thought world?"

When this interesting question is put to me I invariably reply that we should do both. We must endeavor to carry out our thought in the physical, material world as well as holding firmly to it in our imagination. Each augments and strengthens the other. In short, we must dramatize our affirmation, selecting our rôle and its accompanying line of conduct much as children select their parts in a game that is to be played. Doing this as thoroughly as we can will do far more to fix the idea in our consciousness, constructively, than any amount of abstract wishing and hoping. Therefore, to believe that we have already received we must pretend to ourselves that the desired condition is already established, must act, think, speak, and live as though it were so now, today, instead of next week or next month or next year.

We are told that "all things are possible to him that believeth," and that until we do believe utterly and implicitly, with heart and soul, no amount of merely intellectual acceptance of Truth statements will help us. We are told, too, that "we shall all be changed . . . in the twinkling of an eye," and this is often literally true. In cases of delay our demonstration was delayed because, despite our hopes and desires, we

did not at bottom truly believe that the thing we wanted was possible for us. Then suddenly, out of a clear sky, something happened! Perhaps only a little, seemingly trivial thing; yet with it changed our whole attitude and our demonstration was achieved!

Once, a number of years ago, I heard Enrico Caruso tell of just such an occurrence and how it had put him on the way to success just when he was about to relinquish all hope of a career. Caruso said:

"I had been singing for a year or two in minor opera companies in the small provincial towns of Italy. I was utterly discouraged. My voice was at that time so limited in range and power that I was given only the smallest, most inconspicuous rôles, and not even many of those! I had no money, no influential friends; and there seemed no likelihood of my ever getting one bit further. Even during my student days the others used to laugh at me and call me the 'tenor with the glass voice,' because it broke so easily on the high notes. Moreover, more than one teacher had told me that I could never hope to amount to anything at all as a singer.

"FINALLY, AFTER innumerable petty failures, I decided, with breaking heart, that they were right. I was at that time with a fly-by-night opera troupe, which was just about to disband. I decided to remain to the end of the week and then go back to Naples and get into some other kind of work. And then, in my blackest hour, a miracle happened! The tenor who had been singing all the leading rôles left us without a moment's notice, half an hour before the curtain was to rise on the evening performance. Consternation! Hysterics! Chaos! In desperation they asked me to go on in his place. I remember that the rôle was that of the Duke in "Rigoletto." It took terrific courage, yet if I didn't make an attempt at it the audience would have to be turned away and we should lose all that money. We couldn't afford to do that; we were stranded.

"I thought it over for a moment, then laughed and said, 'Sure, I'll do it. Why not?' You see, madame, I had nothing to loose. No matter how dismally I failed it couldn't really make any difference, for all hope of a career was gone, anyway. In Italy we have a saying that means that 'when you've rolled in the gutter, an extra splash or two of mud makes little difference.' And that was how I felt. For me there was no tomorrow, only oblivion.

"I got into the costume, put on the grease paint, and said to myself, 'Enrico, for tonight you must pretend that you are a real artist, a leading tenor. Of course we behind the scenes know that you are nothing of the kind, but those out front must not find it out! So, here goes! we must pretend, must give a good imitation!'

SO ENGROSSED WAS I in my intention to give the impression that I had done it all many times before that I gave my voice no thought. Ordinarily I went on the stage, even in my little unimportant rôles, in a veritable fever of nervousness, every nerve and muscle tense and rigid with fear lest my voice break. But not this time; this time there was too much else to think of. Imagine my surprise therefore, when a fine wave of applause greeted my first aria! It was so unexpected and unusual that for a moment I could not believe that it was intended for me! The next moment, however, I had myself in hand and was bowing and smiling as though salvos of applause—for me—were quite customary.

"At the end of that first act I had three curtain calls wholly to myself, and in that hour, madame, I became an artist! I cannot explain it, but something happened to me inside. It was as though a mighty river that had been dammed had suddenly crashed through. In that moment my crushed and broken spirit was reborn! It spread its wings and cried for all the world to hear, 'You can! You can! You can!'

"When I went home that night I walked on air,

with my head among the stars. The young man with the glass voice had been destroyed forever, and in his shoes now strode a young man who had all the confidence in the world. And from that time on I was successful. No more small parts; no more minor engagements. I was now an artist, not just another tenor!"

I HAD THIS STORY direct from the famous singer's lips, a number of years ago, in New York. I was not at that time interested in Truth teachings, but when I later became a Unity student I often thought of the story and what a remarkable demonstration of the "act-as-if-it-were-so" principle it was. For the few hours of the opera's duration he had made himself believe that he had already received, and he did receive, instantly and in overflowing measure. We know, of course, that potentially he had always had the same voice and the same degree of talent, but it was only when an emergency required him to make full use of his powers that he was finally able to express them. God gave him nothing new or different on that memorable night; He merely released that which had always been, but which fear and a sense of limitation had held in utter bondage.

And so it is with all of us. We find it difficult to believe that something we want very much will come to us, because it seems "too good to be true," or we have wanted it so long, or so desperately, without coming any nearer to it. Yet the law, being God's law, is invariably the same, and will respond as readily to your call or mine as to any one else's; we have only to put ourselves in accord with it. Therefore, if your intellect is hampering your demonstration, if you cannot accept or believe in something that is not yet tangible, why not become as a little child and make a game of it? Pretend that it is so. Think, work, live in every sense as though your demonstration were absolutely certain, and—watch it work!

Usable Truth

I AM Health

By RICHARD LYNCH

IT IS NOT EXAGGERATION to say that health is the most valuable thing we can have, and that we should use every effort to understand and demonstrate it. Physical health should be the most normal thing in the world, and yet it is estimated that the constant national average of those who are ill is two million daily. As we are living in an age of practical ideas, it is no wonder that the Christian religion has been challenged regarding the subject of healing. The modern slogan is usefulness, and men have very little patience with the dreams of idealists that cannot stand the test of workability. If an idea is not practical there is small need for it in this era of civilization. For this reason people are beginning to feel that they have a right to demand of the gospel of salvation something that they can apply in their everyday lives; something that will help them solve their problems and adjust their difficulties.

One of the most perplexing of its problems, if not the most so, is that of ill health, and the Christian world is rallying as never before to the subject of healing. The founder of Christianity has always been called the Great Physician, but the true significance of this title has been lost in a maze of dogma and ecclesiasticism. Although twenty-four of the thirty-three miracles related as performed by the Nazarene were instances of the restoration of the sick to health, and although His instructions to His disciples were to preach and heal, with the passing of time the healing became separated from the preaching. In fact they grew so far apart that the very mention of healing in connection

with religion was a declaration of fanaticism. Healing, in so far as its relation to Christianity was concerned, became a lost art.

As teachers of the Christ gospel got away from the pure and unmixed conceptions of the early church and began to emphasize doctrine as the basis of religious belief, the standard of the first Christians was gradually lost. Thus the healing of disease became ineffectual because of a loss of vision and of faith in the healing power.

With the advance of science, especially in medicine and surgery, it became quite natural for those who knew nothing of Christian ideals to depend on material means for the relief of physical ills. Humanity lost the meaning of the injunction of the Master to heal the sick as well as proclaim the gospel. The simple Truth principles that Jesus demonstrated in the "works" that He did, disappeared in a labyrinth of creed and dogma.

THE MASTER EMPHASIZED the true authority of His teaching by definite physical effects. He was not satisfied to minister to the spirit and ignore the flesh. Those ministrations of His were joint healings of both mind and body. Few people realize that health includes more than just the flesh body. In fact it is news to most people that the body is but a result of mental and spiritual activity, and that that person is healthiest who best maintains a true balance among soul, mind, and body. Not many think of health as an expression of divine intelligence, a radiation of infinite energy, a liberation of God activity. To Jesus, soul and body were inseparable and indistinguishable, but He refused to quibble with the learned theologians over an unimportant doctrinal point. "Why reason ye in your hearts?" He asked of them. "Which is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk?" He did not understand why they should stray so far from the point as to demand His authority to forgive sin and thus label His speech blasphemy.

The Nazarene, however, practiced His own preaching. Agreeing with His adversary quickly, He immediately expressed His Truth in a manner more to their liking. His "Arise, and take up thy couch, and go unto thy house" was the material demonstration of the real healing that had already been accomplished in the forgiveness of sin. If their primitive minds more readily understood a physical result than a spiritual cause, Jesus was willing to let them have it their way. He agreed with their ignorant demands that religious doctrine be omitted, and because they could not comprehend a spiritual remedy, He let them believe in a material "work."

TO THOSE MINDS of our own age whose doctrinal discussions act as barriers to the simple truths of Christianity, doubtless the phrase "forgiveness of sin" sounds fully as blasphemous as it did in the time of Jesus. However, a great creedal exodus is occurring. A mighty horde, passing through the sea of doubt and interrogation, is entering the land of Truth. Here its members are learning to understand the real meaning of that statement which to Jesus meant simply a removal of erroneous conceptions, a change of thought, a healing of the mind; the natural and logical result of this being a restoration of the body.

Earth changes, but thy soul and God stand sure.
—BROWNING

Jesus did not make the laws of healing. He discovered and proved them, giving to us His formula for applying them. We are rediscovering that science, and we are working in the firm belief that by following the methods prescribed by the Great Physician, we shall eventually do the work that He did; this work, and far "greater *works*" than this, according to His prediction.

The method of Jesus was based on Truth, which is pure science. Science is the discovery of the operation

of law; it invades great strongholds of ignorance; it expands the general knowledge of humanity and cannot conflict with religion in its true sense. Jesus was a great scientist living, as He did, in close contact with the source of all knowledge, and His wisdom in using that knowledge made Him also a great philosopher. According to Jung, He is, "religion aside, the most perfect example of harmonized psychic activity the world has ever known." Perfection was His formula: perfection, through unity with the Father. How distinctly He emphasized this dependence on a power greater than the little human self! that self which, alone, accomplishes nothing, but which, coöperating with what He termed the Father, makes all things possible.

THE IDEA OF THIS Father or God as a deity with human emotions and impulses has been relegated to obscurity, along with ancient, outworn superstitions and fanaticism. God is Spirit—Mind—Being. Descartes, the French philosopher, defined his conception of being in the words: "I think, therefore I am." In the Old Testament record of Moses we find a statement quite similar to this. Moses, whose meekness is proverbial, was worried about his ability to assume the divine commission given him and asked what name he might give as authority. We read that God then said to him: "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Moses was further instructed to say that I AM should be God's name forever, His "memorial unto all generations."

"Art thou greater than our father Abraham?" the Pharisees once demanded of Jesus. It was the Christ who replied, "Before Abraham was born, I am." This Christ who was with the Father before the world was, is in man proclaiming Himself as "I think, therefore I am." The words "I am" signify continuous Being; the immortal Spirit in man; the inheritance which he bears with him into this sphere of flesh and earth; his portion received when he was created in the image

and after the likeness of God. This "I AM" or "being" is life, the One life that Jesus called the Father, the source or fountainhead of all existence.

Too long the world has believed in a God separate and apart from man. It must come to know that the universe is the sum total of divine existence; itemized and individualized, it is true, but existent only as a manifestation or expression of one Being, the primal Life, the Father—God. It was Jesus the scientist as well as Jesus the metaphysician whose declaration "I in them, and thou in me" resounds through the ages as a powerful principle; a principle that He used continuously throughout His ministry.

THE GREAT PHYSICIAN performed His miracles of healing by bringing humanity into a consciousness of direct contact with this one and only life stream, and by linking each lesser mind with its divine source, connecting it with its central Spirit. He did not begin with the materiality of the flesh. His diagnosis penetrated far beyond paralyzed limbs and sightless eyes. These, to Him, were but changeable, unsubstantial appearances. He worked with spiritual principle in His world of reality, the mind.

Many of our great scholars today are following Him into that world. It is becoming more and more conceivable that an external appearance exists only in mind, and that man's perception of an outer manifestation is but an inference dependent on his inner sensations. The late Camille Flammarion, dean of astronomers of the last half century, in one of his last books said that everything we believe is based on illusion; that the earth we inhabit, which we regard as firm, fixed, and stable, is like a racing automobile, tearing wildly into space on an ever-ascending spiral; that the ground beneath us is not fixed and immovable, but is the surface of a planet rushing madly on its headlong course; that the earth itself is a plaything of fourteen different movements, and that it has never twice

crossed the same path in space. He calls attention to the fact that our senses testify to a flat earth, not a round one; to a moon that is merely a silver disc in the sky; to light and sound vibrations sensed only by optic and auditory nerves. What we claim to know is merely what our senses tell us and these often play us false.

OUSPENSKY, the Russian mathematician, in his "Tertium Organum" points out that man is imprisoned in sense limitations and can have no true concepts based on material facts. Jesus was continually warning His followers and friends against belief in the false testimony of their senses. That Spirit of Truth which the world could not receive, that invisible friend and guide was the Mind of the Father expressing itself in the words of the Son whose perfect understanding made Him one with it.

The sense world is still crying, with Philip, "Show us the Father," and is loath to recognize anything as mysterious and unreal as a Father or Mind abiding within. That Mind, working through the Nazarene as absolute assurance, transcended all laws of a material universe. Its contact with the minds of men brought forth in them an innate God quality called faith. Its vision of spiritual perfection was so clear that it mirrored its images of health, peace, and plenty on that background of faith. Erasing the sins of fear, habit, worry, and misunderstanding, the vision was made manifest as health, happiness, plenty, even life itself.

Nothing that is perishable can be real. The physical body is not man's real self, for he is continually casting it off and as constantly renewing it. Of course, one may say that the body is real because it may be felt and weighed; it is substantial, active, hungry, thirsty. But it could be none of these without mind or Spirit. The real being, the I AM, is not physical. Life is a matter of consciousness, and the body is the instrument through which the mind functions on this

earthly plane. The body is motivated and energized by the mind, which is the complete and perfect master to which it owes its very existence.

MANY YEARS AGO Shakespeare wrote that "there is nothing either good or bad, but thinking makes it so." Thinking is the first manifestation of the living principle in man. It is that which flows forth into the body as expression. Employed constantly in one direction it becomes a "fixation" or habit. Disease is the result of habitual morbid or wrong thinking. This morbidity, which Jesus termed "sin," is not necessarily a continuous thought of sickness.

At a recent meeting of the world's most eminent surgeons, Dr. George W. Crile said that the control of the emotions is a general preventive measure that the individual must use against the destruction of his physical organism. He explained that a man cannot hate or fear or worry intellectually alone, because worry affects his whole body. Man himself lays the foundation for disease and ill health by failing to curb such agencies of devastation. It is agreed by most physicians that fear, especially, produces definite chemical results in the body, which can be clearly traced from the simple emotion to a result that may be characterized as, diabetes, for instance.

When we realize that the mind governs sickness and disease, we are on the way not only to rid ourselves of them, but forever to prevent their recurrence. We learn how to resist their attacks; how to treat them in their incipiency. Thus we can ignore their appearance and make them powerless to affect us.

THE FOREGOING would be merely mental philosophy if we should fail to weld it to the religious motive. It is the purest form of Christianity, mastered by Jesus and practiced by His disciples and followers. We anchor our belief to it, for it justifies itself with all Truth. The Nazarene announced Himself as "the way, and the truth, and the life," and He proved Himself in

all these capacities by the works that He did. He demonstrated Truth by teaching and by healing. Healing was an essential part of His system and as such He left it to His followers.

Most of us have been taught that Jesus' works were a proof that He was the Son of God, the second person in the Trinity, a sort of third fraction of God whose greatness divides itself into three persons. But we find Jesus telling Philip that those who believed in Him, those who had listened and learned through Him the method He employed should, because of their belief, accomplish even greater results.

Jesus the Christ revealed the possibilities of the finite mind when drawing on the Infinite. The power to perform the works that Jesus did has been neglected for centuries, but it has never been actually lost. It remains a law waiting to be employed. What one man has done another may do. Belief in the Christ in man has lost none of its vitality. It is as powerful today as it was in the time of Jesus, Peter, and Paul.

IN THE ACCOUNT given us of the healings of the Great Physician, we find that in some cases He supplied simple prescriptions—something the patient himself must do. It seems quite plausible that Jesus, by the art of suggestion, was but strengthening the faith of those who had always believed in the use of material remedies. For the dominant note in the healing work of the Nazarene was faith: "Thy faith hath made thee whole." "According to your faith be it done unto you." "Great is thy faith." "Thy faith hath saved thee." "As thou hast believed, *so* be it done unto thee." Each of these statements performed a miracle of healing. Certainly, faith is a quality of the mind or the spirit, the effective power standing behind all material remedies.

Heads of the medical profession today are emphasizing, as never before, the favorable influence of a happy, optimistic manner. The successful nurse or doctor must suggest buoyant, hearty well-being. "I

bound up his wounds, but God healed him" is the inscription over the entrance to a great hospital. This admission is coming to be general among physicians today. The normal condition of the body is one of soundness and wholeness, and we know that nature always tends to assist and to upbuild. Behind what we term nature there is, then, a something that is always ready to rescue and to heal. The old idea that a pill or a poultice in some way reënforces this healing process or power is becoming threadbare. Intelligence is beginning to detect flaws in the general practice of using material means to make the action of the power easier. Mind is the interpreting medium between life and its expression in form. As mind ascends the scale of evolution it repudiates those material aids, those queer little remedies that have but served as props to faith.

FOR IT ALL goes back to the Master's principle: It is your faith that heals you. Your healing comes with the spiritualization of your mind, with the adjustment of your belief to the pure reason of God-knowing. The Christ faith, dwelling in man, blots out the errors or sins of his past; his recognition of the Truth of his being, through unity with his Father, is bodied forth as perfection and according to his faith he becomes whole.

Unfortunately man has wandered away from this consciousness of his relationship with God, the principle of life and health. Like the prodigal son, he must return. His awakening to the spiritual law brings him into harmony with his Father and opens new realms of thought to his mind. Through perfect ideas he develops latent faculties and, with the spiritualization of his mind, he sees clearly and truly. Recognizing himself as the beloved of his Father, he casts away the husks of materiality, and feasts on the health-giving fruit of the tree of life, which is for the healing of the nations.

EDITOR'S NOTE—This is the sixth of ten articles by Richard Lynch. The seventh will appear next month.

SELFHOOD

By CHARLES MIAL DUSTIN

THERE IS ONE WORD into which all others may be compressed, because it is all-inclusive, and that word is selfhood. Let us examine this great symbol and see if we can get a comprehensive understanding of it. First of all, it means God expressed. It brings to one's attention all that is good and great. It is the ultimate goal of man and the sum of all things that are excellent.

Unlike other words, it is freighted with significance far beyond the understanding of the most astute minds. To measure the greatness of this divine word it would be necessary to compare it with the God-man only, for there is no other means by which it can be determined. We must give our definition according to our understanding of what constitutes this mighty character. Only infinite elements have any relationship to it. Its very nature makes it the alpha and omega of words, for it represents man at his highest attainment. Here we ask, What is man? He is the compound idea of God and man, represented in what is known as man in human form. In reality, man is in no manner associated with the material world, for he dwells only in Spirit, because he is Spirit; so when we speak of selfhood, we in reality speak only of God, for He and man are so interdependent and interrelated that they are one and the same.

All too long has man held to the erroneous idea that God is entirely separate from him and wholly superior to him. This fallacy has given place to a right understanding of man in relationship to the Infinite. In no other instance are two entities so inextricably interblended as God and man; and, to cite the well-known quotation, they are "useless each without the

other." Such a statement made a decade ago would have been classed as blasphemous, in fact, it would be so considered today by many persons who are still under the bondage of orthodox ignorance. Man is all that can be claimed concerning God, nothing more and nothing less.

What are the attributes of man? He has supreme intelligence, divine understanding, unvarying goodness, and absolute purity. He knows no such thing as sin; because it is nonexistent. He is God manifest in the flesh, which in every instance means Spirit; for there is nothing else anywhere.

It seems as though man contradicts himself in his statements when at one time he speaks of his own God-like qualities and later refers to his disposition toward error thinking. Evidence seems to point to there being a heavenly and an earthly condition. There is a divine language or new tongue, and it is in this tongue that one speaks when one refers to man as being altogether excellent in his understanding and actions. Some do not have a proper conception of their own divinity, hence weight themselves with the so-called baser elements, instead of realizing their divine status.

MILLIONS OF TIMES men have repeated the story of the prodigal son and set him down as unwise or foolish, forgetting that they too are prodigals when they cling to anything that is not spiritual. Ask Mr. Average Man whether he prefers gold to character and the answer is almost invariably that riches are more desired. As for the man who says that he desires a continued righteousness as against worldly gain, ask him if what he seeks most earnestly is a reality or a deferred hope and he will perhaps hesitatingly admit that it is an unrealized ambition.

Why does man refuse to accept God's promises at their face value? This is one of the most puzzling questions ever propounded. The covenants of God are self-evident truths, and yet with all his vaunted intelli-

gence man has not in a single instance, Jesus the Christ excepted, taken full advantage of this greatest of all gifts. This is the riddle of the ages. It is inscrutable, incomprehensible, and inexplicable. It is the world's profoundest mystery.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts of Christ Jesus.—PAUL

One would think that out of the billions of people who have lived at least many would have esteemed the matter of sufficient importance to say, "I accept with gladness of heart." But few have done so. Every hour of every day of every year, God asks of His children in simple language and in simple fairness that they do His gentle bidding, and yet this invitation is still unheeded.

THERE ARE NO complex conditions attached to His gifts. He simply asks that they be received and used as seems expedient to the recipient, and still man stands afar off and says no. Worst of all, he seems loath even to give consideration to them. Broad and beautiful they are the highways leading to God, yet they are seldom trodden. Again, the question may be asked, since man knows that all things are at his command, why does he persist in saying he is limited in his means? When he is told that all power under heaven is within himself, why does he complain of weakness? When God clothes him in the beauty of holiness, why should he esteem himself poorly dressed? When he has been repeatedly told that he is altogether righteous, how then can he be ignoble? If the kingdom of God is at hand, how then can it be afar off, as many believe? There is only

one answer to these anomalies and that is that men do not as yet cognize their divine status.

No one seems to know why, but man feels his importance in life and erroneously believes that unless he makes some active effort to gain a desired end, it will never come to pass. Nothing is further from the truth, for every condition that arises is completed simultaneously with the birth of the fact. There is never any unfinished business in the kingdom of heaven, which means the earth, and there is none in man's life, except as he erroneously believes there is.

IF A MAN WISHES proof of the completeness of God's creations, let him examine a rose, a pansy, or a violet. Their bodies are delicate beyond imagination, while their colors are the despair of the most gifted artist. Mountains, trees, shrubs, and the sea can tell wonderful stories through their muteness. Which of man's creations is as gorgeous as the dawn, or the sunset?

Man must listen to the prompting of his inner self, which is the voice of God, rather than put forth only human effort. Propitious is the hour when man realizes that he is freed from all human darkness, when the desert of material illusions has passed and the Promised Land of realization has been reached. Once man visualized a distant heaven, and now he learns that it is within himself. When he gets a right perspective of his selfhood, he no longer sees imperfectly, but beholds clearly conditions that were previously beyond his imagination. This causes him to cast all his former beliefs into the outer darkness, so that he may fully cognize his own divinity.

At times, man seems to accept many foolish suggestions, yet is timorous about relying on God's promises, which are yea and amen. Once the thought is clarified of erroneous ideas, Truth enters and abides permanently; yet until the money changers of materiality are scourged from the temple of thought, Spirit remains aloof.

Thinking about Thinking

By GARDNER HUNTING

Part II

WE HAVE DISCUSSED TOGETHER the popular superstition that thinking is hard work. The person who thinks so simply finds that activity that does not enlist his constructive thought is drudgery. Who is a bore? One who stirs in us no impulse to think. Why do we tire of reiteration? Because in it thought becomes static. Why do we rebel against creeds? Because they are simply the dead, finished results of yesterday's thinking, finalities in themselves, and have little to offer for today's fresh thought. Who is a dead man? One in whom thought has ceased—whether he is on his feet or under the sod. Who is a live man? One whose thoughts are afire. Who is the happy man? He who thinks.

Why came the cross-word puzzle? It is not an entertainment for the moron alone; its fascination tempted the man and woman of brains. It stimulated thinking. Rudimentary? Perhaps; but all growing things begin that way. Why did bridge live and mah jong die? Why does Henry Ford say, with undoubted sincerity, that it would be fun to begin life over again? Why did Steinmetz hide himself away from fame and fortune in his laboratory, and why did Edison refuse to allow his hearing to be restored? All for the same reason: because it is fun to think—more fun to think than not to think—so much fun that men cast aside an occupation that rouses little thought for one that rouses more.

Anticipation is nine tenths of the joy of life, because anticipation is constructive thought. One who does not anticipate never enjoys anything. You say that an unexpected gift may give pleasure even when the surprise of it has allowed no opportunity for antici-

pation? It gives pleasure in exact proportion to the anticipation that it stirs as to the use of the gift. Give a woman a new car; she rejoices in anticipated riding—or parading. Give her the same car in a country without roads or spectators, and where is her pleasure in it? Elect a man to office; his satisfaction lies in his expectation of using it. Does applause please you and me? Only as it stirs us to build up in thought a further achievement. And he who learns that all joy lies in achieving through thinking becomes indifferent to applause—yes, and to censure.

Have I a mind? I have not, my mind has me! Indeed, I am my mind; I am nothing else. Everything else I think I am is just that—merely what I think I am. Everything outside of me is what I think it is. You know this; I am merely reminding you of it. If I have no thoughts about a thing, it does not exist for me. By deliberately cultivating constructive thoughts about an idea I bring that idea into concrete existence. Bringing things into existence is the chief end of man; and whether he thinks so or not, whether he believes it or not, he is forever creating in his thoughts. It is not merely man's business to create; it is his nature; it is his mission; it is his pastime. He can't help creating!

DO WE CREATE EVILS? Certainly; all the evils there are—just by thinking evil. Do we create good? Assuredly; simply by thinking good. All thought is constructive. "There is nothing either good or bad, but thinking makes it so." We construct destruction when we think destruction. We create war by thinking about it. We create what we do not like by thinking about what we do not like—sickness, trouble, poverty. If you do not believe these statements, you cannot think long about them—really think, honestly think—without becoming convinced. Do we create happiness and health and wealth by thinking about them? Of course—by straight thinking.

But what is straight thinking? Another name for intellectual honesty. What is intellectual honesty? It is looking squarely at any subject, seeing it as truly, as frankly, as unequivocally, as self-forgetfully as we can. It is seeing a thing without allowing any outside consideration to influence our vision of the truth about it. It is simply allowing our intelligence and imagination to take hold of truth as we know it.

We all know the truth when we see it. And we can see it by looking for it. The ability to see it is a divine gift—or a natural endowment, if you prefer the term. The truth for me about any given subject may be that I do not know the subject; but I know the truth. If I start there and think honestly about that subject, I shall soon see some of the truth about it. If I think about it long enough and steadily enough and single-heartedly enough, I shall learn much truth about it. I may find it expedient to turn to outside sources for short-cuts in my process—to learn what other men have thought about it. But if I am thinking truly, I accept only those thoughts of other thinkers that measure up to my standard of the truth. No authority for me unless his thoughts do measure up.

GENIUS IS THE VISION of the truth—nothing more nor less. Masterpieces are the visible and tangible expressions of great visions of truth. Carlyle said, "Genius is an immense capacity for taking trouble"; there is also a popular saying that "genius is hard work." But genius is neither; it is only in the expression of genius in words or in works that infinite pains are requisite. Say infinite care, rather! The vision itself, if it is clear enough to rank as genius, will force one to infinite care in its perfect expression. But sheer genius forces the very form of the expression; and what appears to onlookers to be the hard work involved in expression is sheer joy to the expresser! Why? Because real thinking is sheer joy!

Because right thinking is living in "the kingdom of God."

Men fail of expressing the vision of the truth only when they allow themselves to be influenced in their thinking by some consideration other than the expression of what they have seen. Fix your eyes on the effect that you aim to produce, and at once you are looking away from your vision of the truth and are ceasing to see it clearly. At best, you then see it obliquely, with consequent foreshortening, distortion, loss. Consider your phrases, and your attention is distracted. In this distraction lies the difference between the divine flashing of the truth and clever phrase making. And when and only when you attempt to be clever, the thing becomes work. Form dictated by an eye to opinion destroys itself. The moment any one bows to an authority outside himself, he blindfolds his inner eye and ceases to create. He becomes a mere assembler.

All art, all invention, all revelation, come through the inner eye; only outside considerations blind us to the true vision. Consideration of the critic's attitude toward the expression, of the editor's judgment, of the buyer's fancy, of the public's estimate, of the box-office results, of reputation, of reward, of fame, robs us of the ability to see!

YET TRUTH IS what the world strives for, pays for, weeps for. Because so few of us realize this, the world at times—at all times, perhaps—is starving for Truth. Because it cannot find the real thing, it grasps at the half-truth. But no man needs to starve for Truth; it is more plentiful and more accessible than bread. It comes plentifully to the man who discovers what fun it is to think; who realizes where the fun comes from when he is thinking. Every normal man is a potential genius, because it is divinely given him to see Truth, if he will, and to let it express itself through him in the form that it selects and shapes.

The common man is a divine creature; he has only to let himself appear what he is, instead of trying to appear what he wants somebody else to think he is. We wreck the very genius of our children by forcing "considerations" upon them. We wreck our own supreme gifts by clinging to the considerations that somebody has imposed upon us.

We destroy the most marketable quality of what we have to sell by striving to put into it marketable qualities—by not realizing that we cannot paint the lily. We have only to pick it with infinite pains to preserve its perfection. Coal would burn no better if we gilded it. Wheat loses food value as it becomes white flour.

This idea is as old as the hills—and so is gold; but to each man who discovers it for himself it is forever new and marvelous, as is the fresh outcropping of precious metal to the old miner. Every human being carries around with him an unworked mine in which lie all the happiness, all the well-being, all the pleasure that he will ever get.

HERE, THEN, IS A FORMULA: If you are not happy, try thinking. Let your mind select the subject that most fascinates it. Ask of your own mind the truth about that subject. The greatest question that the human mind ever formed is "Why?" Insist on having the truth. Dodging an issue is blinding the inner eye and spoiling the vision. Put every preconceived opinion about your subject to the acid test of this inner assay. Submit authority, your own and that of others, to the searchlight of your own utterly honest analysis. Remember that it is no part of your job to put in his place somebody who disagrees with you. Pitch sophistry on the scrapheap. Ask yourself the whys of the thing. Face every question that arises out of it; dig up every doubt about it and answer it squarely; turn up its pleasant and its unpleasant aspects, its flattering and its unflattering elements; look

through it and around it. If you find inconsistencies with your first conclusions, recognize that one of these first conclusions is necessarily wrong; for there are no inconsistencies between truths and therefore all differences can be reconciled. Because Truth is one, an indivisible whole, omnipresent, omnipotent. Truth is God.

WHAT WILL HAPPEN TO YOU? I think you will discover that you are having more fun than you can find in any other pursuit. You will find that you cannot let thinking alone. You will see that other men are constructed the same way—you will understand them better. But what is more, "you'll be a man, my son," as Kipling says; you will find yourself. You will find independence. You will find your own relation to men and things. You will find your own wisdom, which the Creator meant you to have. You will find your own taste; you will find your own bent; you will find health; you will find what you have to sell that the world wants. You will find your own religion. You will not find all the truth about the subject that you started with, because all the truth about anything leads invariably to infinity. But you will find your job—for eternity. You will find enough to transform your life. It matters not what you start thinking about, philanthropy, bootlegging, locomotives, highway robbery, or ship biscuit, life insurance, or fish bait. The Spirit of truth will lead you into more Truth; and finding Truth is fun—the only fun there is; and it is the highroad to anything else you want, if you want anything else.

Do you think this is a simple treatment of a tremendous theme—simple to the verge of rashness? Precisely so. Truth is a simple thing for simple minds. The skeptical world, at every fresh presentation of Truth, itself always puts its sneering slur in just those words, thereby proving exactly the main contention herein offered. Finding Truth by think-

ing is the natural, instinctive amusement of truly simple minds. Simplicity is the essence of the only terms on which Truth will be had. "Know what you mean, and you'll be great," Barrie says. And the simple mind, seeing the simple Truth and simply expressing it, thereby becomes great. And the whole of this or any other statement is only true for you or me in so far as it measures up to our standard. It is not what authority says is true, but Truth that is the only authority! "I would rather be right than be President!" Why? It is more fun; and incidentally, the road to the presidency of—anything!

TODAY

By Fannie Herron Wingate

Today is your great day! the day of days.
The beauteous Dawn, with rosy smiling face,
Unto the waking earth God's message brought
Like poem of a rare symphonic grace:
The beautiful Today!

The yesterdays were but the stepping-stones
By which you climbed to reach the great To-day.
Forget, then, all the sorrows, all the cares,
O'er joy alone let memory hold sway!
The present holds your good!

Tomorrow is a dream. Let not its lure
Make dull the golden minutes of this hour.
Accept God's gift, accept it, live it, love
And fill it with love's service, through His power!
The wonderful Today!

Truth and Prosperity

By ALLAN M. WILSON

PROSPERITY AND SUCCESS has ever been the principal goal of mankind's earthly endeavors, especially of that part of mankind which we term occidental. A large portion of the race has usually accounted that person successful who succeeded in accumulating a considerable amount of this world's goods and that person a failure whose possessions remained meager. Man has been prone to make of money a god, and of gold and silver divinities whose auspicious favor should be courted assiduously. Many in their frenzied search for wealth have sacrificed friends and health to realize their ambition, only to find that their idol had not the gift of happiness to bestow upon its worshipers. It would seem, then, that wealth alone, the mere possession of mundane prosperity and success, is not sufficient to bring happiness. Prosperity, in its true aspect, means well-being; it implies a complete expression of life in all its phases. Therefore the accumulation of wealth is not in itself a demonstration of real prosperity.

There are well-meaning but misguided individuals who regard all forms of wealth as the cunning and subtle devices of Satan to ensnare the soul. These persons of limited thought and vision feel that the enjoyment of earthly pleasures and physical prosperity is not Godlike but is a hampering influence in the growth of the individual's spiritual understanding and experience. Instead of worshiping wealth, such persons have come to fear it. And what is fear but worship? We often fear that which we worship and worship that which we fear. True worship is an expression of love, in which fear has no part. These haters of wealth and fearers of prosperity have missed the

true conception of life and living, too; they are as immersed in mental and spiritual darkness as are their brothers who have gained wealth and lost all else.

We must take a sane attitude toward material prosperity, commercial success, and physical wealth, neither paying them an undeserved homage nor fearing their imagined soul-destroying powers. Let us examine prosperity to see whether our statement that it is truly good is correct; to ascertain whether material success is an experience that is a part of the complete expression of life. We would shape our desires, thoughts, and ambitions according to the divine plan. If prosperity is in the divine purpose for all, if it is an eternal aspect of the cosmos, we not only owe it to ourselves but also to God to endeavor to express perfection in prosperity as in other things. If we find it so to be in the plan, let us attempt to discover a method by which we can augment the experience of prosperity in our life. If prosperity is God's intention for us, if abundance and success are infinite qualities of the one life in which we live, there must also repose in each soul the possibility of greater experience, a divine possibility, which will lie dormant until invoked by the voluntary act of our mind.

TO ARRIVE AT A CONCLUSION whether prosperity and abundance are or are not eternal verities, and therefore omnipresent truths, we must analyze them a little more closely than is our wont. What does the possession of money, stocks, bonds, personal property, and real estate make possible? The answer is obvious. A prosperous man is one who is enabled by his possessions to enjoy life freely and without limitation, to expand and augment his experiences. Prosperity, then, is not an end in itself, but is a means to a greater expression of life, a greater degree of livingness, and a more nearly complete experience of perfect freedom. Prosperity means neither the mere possession of money —which is only a device for facilitating the exchange

of commodities—nor yet the mere possession of things; it is the right use of them. Prosperity is related to the use and not the possession of things, and is directly related to freedom of mind and spirit. Prosperity is the state of mind in which one is consciously prosperous and free. This state is evidenced not by the quantity of things with which a person surrounds himself, but by the joy and happiness that he experiences from them in relation to himself, that is, the enjoyable use to which he puts them.

Now, is prosperity in accord with that which should be? Does it reflect the eternal reality? Is it one of the things "that shall be added unto" us when we have found the kingdom of heaven, which is what really exists as differentiated from that which merely appears to be? We must discover, each for himself, whether this is true; for true happiness can come only from things and conditions that are in harmony with the universe. Man reproduces the universal character of the divine, and what is out of harmony with it will inevitably be opposed to the true nature of man.

IT SEEMS THAT abundance and prosperity could be nothing less than proper and right for man; but the race has had, and still has so many notions of what is proper and right that do not stand the test of logical analysis, that it is well for us to examine carefully even our most cherished opinions to see whether they are true or false. Only on such logical analysis can we base a faith and a belief that will be unshakable in the face of all onslaughts. We can say, of course, that since prosperity increases our opportunities to enjoy this earthly life, it is proper. But such an analysis reveals only that prosperity, in our dependent existence, gives us pleasure and our conclusion would hold good in the case of any experience that the race believes to be enjoyable, whether it is relatively good or bad.

We must judge by Truth and view with discrimi-

nation the opinions of mankind. We must judge with righteous judgment and not by appearances. We cannot arrive at an understanding of Truth by simply stating that what we wish to be true is true. There must be an attempt to discover what is necessarily true, the opposite of which is inconceivable to a logical mind. We can arrive at Truth only by gaining an understanding of Divine Mind, for Truth is what is and not necessarily what we should like it to be.

LET US ANALYZE the character of this infinite life in which we live, to discover the real nature of abundance and prosperity and their true relation to ourself. We will judge our dependent individual life through a comprehension, partial though it must be, of the one absolute life, for it is from the One life that we draw all our livingness. God knows only His infinite being, because He is all that exists. The infinite Spirit does not know Himself to be different from His manifestation. He only knows His own being, and, since God is omniscient and omnipresent, He knows Himself to be His manifestation. This is axiomatic, for the divine intelligence is a unit and includes and comprehends the totality of all things. God cannot know that there is less manifestation or less substance in one place than in another, for to be able to do so would make of the infinite and absolute a finite and relative being.

Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.
—ISAIAH

To believe that God could know that there could be less of Himself in one place than in another is indeed limiting the Holy One. Since God's knowing is the cause of all substance and all manifestation of substance in form, since the universe is the objectification of the ideas of God and His ideas are every-

where present, then His manifestations exist in an infinite number of forms, wherever we may be.

IT IS ALSO SELF-EVIDENT that the infinite life, being positive being, cannot possess a negative conception. A positive conception is an idea of the existence of something. A negative conception is merely a belief in the absence of something. God cannot have an idea of the absence of any thing or quality, because His very knowingness is His manifestation. He is His manifestation, and He could not conceive of His not-being. So, even though we know little of the divine, from what we do know, we can be sure that God, the Infinite Being in which we have our individual life, knows nothing of lack of any kind or degree, and therefore there is in reality no lack and no poverty, but only an omnipresent and actual supply for every person, no matter where in this vast universe of the Almighty he may find himself.

Prosperity and abundance of all good, therefore are positive conceptions of reality and possess actual, omnipresent existence. This, in spite of mankind's apparent experience of lack, must be true. To believe otherwise would be to undermine even our conception of the existence of God. Substance is omnipresent, for substance is God, and God is all there is. Manifest abundance is substance, and prosperity is the conscious enjoyment of abundance. Abundance, the forms of substance shaped by the thought of Spirit, must also exist everywhere. God cannot but know that His manifestations are existing at all points and in all places. We cannot escape the conclusion that God's abundance, God's supply, God's prosperity, all exist, and that abundance and prosperity are within us and about us, whatever the seeming condition may appear to be.

WHAT DOES THIS MEAN TO US? It means everything. It means that no one need lack anything that will aid him in expressing his divine nature. It means

that everything we desire for ourselves and others with which to experience greater happiness, greater freedom, and greater usefulness to God and man exists right now and right where we are. Why is it, then, that so many appear to lack even the necessities of life? Why is it that poverty seems so real? Is poverty an illusion or a dream? No. The man who appears to lack abundance is actually suffering his poverty in his conscious existence. His condition is not an illusion but he himself is certainly deluded. From his point of view, he is undoubtedly a poor man, but the God-intended man, the Christ life within him, has never known poverty or lack of any kind. The real man has always been supplied, abundantly and prosperously. The man that appears is suffering poverty because he literally knows no better.

When he learns better he will no longer be poor. "Know the truth, and the truth shall make you free." He lacks because he is ignorant of his real nature as a son of God. He is poor because he is unaware of the banquet that is spread before him. He is not enjoying prosperity, because he has not opened his eyes to the glorious reality in which he lives. This must needs be the reason. We cannot deny that many people are enduring so-called poverty. On the other hand, neither can we deny the existence of an omnipresent supply of substance. The only answer to the seeming dilemma lies in the individual's limited knowledge and vision of Truth; and a little further analysis will prove not only that this is true, but that if any individual will increase his knowledge of and belief in God he will augment his experience of prosperity.

IT IS AXIOMATICALLY TRUE that no one, so far as his conscious life is concerned, can experience more than he knows that he is experiencing. All our experience is related to our knowing. We enjoy and suffer only in our mental conceptions. Our happiness and our misery, our heaven and our hell, are all within our

mind. Nothing happens in or to our conscious existence except as we know it is happening. To believe otherwise would be to state that an individual in his objective existence can know something of which he is not conscious, an evident absurdity. So it is that, surrounded by and filled with all Truth, all reality, all abundance and prosperity, we enjoy only as much as we are conscious of. Our knowing is our life, and we can never exceed in experience that which we know.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will.
—LOWELL

Individually and collectively, we experience as much prosperity as we recognize as existing for us. This recognition is a mental act and is a mental acceptance of the fact that prosperity is true and actual. This is why the Great Teacher said, "According to your faith be it done unto you." Belief is the mental acceptance of the reality of an idea. Our objective experience is the result, not the cause, of our mental experience. By the kingdom of heaven, Jesus meant the real existence, the real life, wherein there is only perfection of health, happiness, success, and abundance. When He stated that the kingdom is within us, He undoubtedly meant that the experience of the kingdom lies within our conscious acceptance. The kingdom exists eternally; it is only man that is blind.

THE MENTAL PROCESS necessary to an enlarged experience of prosperity, then, is very obvious. It is a matter of recognition, acceptance, and belief. "Whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Note the tenses of the verbs. Jesus clearly indicated that the inner acceptance must precede the objective experience. If we

are to experience greater things, we must believe that we are doing so. We must have a greater faith in things not yet seen. This faith and belief will bring to our conscious experience all things that we truly believe in our heart that we have. We can only recognize the presence of prosperity in the face of a seeming condition of lack by believing in God's eternal provision for all needs and by accepting our abundance without regard to the seeming condition of lack; and without regard to the relative conditions imposed by time and space. The Infinite is not limited by our ideas of time and space. We must learn to trust in the eternal supply of God at all times, and such a faith will soon be verified by its works.

We have every reason to believe that our prosperity is here awaiting our recognition and we have no reason to doubt it. Dare to trust belief! Dare to rely on God's provision for every need, ignoring the world's fears and apprehensions, and your every need will be provided for in a measure far exceeding your fondest hopes. Do not look for your supply to come from man-made sources. God has ways of working of which we have little or no comprehension. Above all, do not think that in order that you may obtain what you need or desire, any one else must be deprived of anything. Supply and abundance are infinite. We need never beg, borrow, or steal when the infinite storehouse is forever open to us. Turn to the one life, which is eternally sustaining you. Make known your wants, believing that their fulfillment has always been yours and that you have already received. Forget your many theories and apprehensions and approach your God in simple faith, and He will not be found wanting. All that is good, plentiful, abundant, prosperous, and harmonious will continually dwell in and surround the individual who trusts in the Father, in whom "we live, and move, and have our being," to sustain him in all his activities, and who accepts the gifts that He has constantly held forth to him.

"Nothing New Under the Sun"

By M. H. McKEAN

MANY, MANY TIMES we have heard the old saying that is used as a heading for this article. But does the antiquity of the statement prove its truth? Is it true at all and if so in what sense is it true? When tired and thirsty you have often had the opportunity of taking a drink of cool water from a fresh bubbling spring and to realize its restful goodness, which cannot be equalled by any other drink. Water, in its nature as a chemical combination, almost possesses immortality. It is older than Adam, yet fresh as the morning dew on rose buds. When the leaves come out so clean and shining green in the springtime we feel, and rightly so, that they are fresh from the very hand of God; yet God has taken the elements of the soil together with water, sunshine, and air, and has fashioned these wonderful leaves. Each leaf is a tiny factory, taking carbon, oxygen, and hydrogen from the air, and in the sunshine, through the alchemy of nature, turning them into sugar, then into starch, and later into the firm cellulose of the wood fiber itself. As elements, the component parts of these leaves have been used again and again and are eternally one with the fundamental substance of God's universe.

The immortality of leaves extends beyond one simple form and generation, for as forms they fall to the ground and become a part of the soil, to be again lifted into the air perhaps as plants, and so on repeatedly for many years or seasons. Whether we consider a thing new or not depends on our point of view and the range of our vision. If we see with the loving eyes of

God, old things are continually passing away, and behold! all things are instantly and constantly becoming new. The range of our vision must extend beyond the mere form, and with God we may look out into the hitherto formless essence of substance and there see an infinite variety of expression, a variety depending only on the active forming power of the imagination of the beholder. The eternal quality of a thing depends on its final absolute oneness with God as substance, mind, or Spirit. The newness of a thing depends on the infinite variety of possible expressions of an idea in God-Mind or in the minds of individual men. There are infinite possibilities of expression in all life.

THERE ARE TIMES when for a period certain kinds or types of expression are overlooked, and as the years roll by they are forgotten or so nearly forgotten that upon rediscovering and using them again in principle, we think that we have something entirely new. Among ancient peoples, traditions have been handed down concerning various things, which expressed many of the same principles as we use today and of which we feel that we are the originators. But this is not correct. Let us take, for illustration, the idea of flying. Traditions still stand among the Chinese that even in prehistoric times, Chinese inventors and technicians had already mastered the art of flying and thought nothing at all of traveling from place to place at will through the air. Though it is impossible to prove these traditions today by any visible evidences, yet we must admit that if Principle is eternal, then the art of flying, which has always fascinated man, was probably worked out to the point of use. In recent excavations made among the ruins of old Mayan cities in the present peninsula of Yucatan, Mexico, many interesting things have been found. These finds indicate a very high state of culture and especially of mathematical knowledge. The ancient philosophers of these cities studied the stars, developed instruments to tell time, and developed science and art to a remarkable degree.

In excavating among the ruins of ancient Roman, Greek, and Asiatic cities, such as Babylon and Nineveh, many evidences of a high state of civilization have been and are continually being found. City-wide water systems, fine roads and bridges, beautiful architecture, and many other expressions of the advanced arts and sciences known to those people.

HERE WAS A WONDERFUL civilization, but why did it fall into decay? Why have the forms and fashions of life changed so many times throughout the æons that man has inhabited this globe? What of this constant and ceaseless change? Some of us grow fearful as we contemplate this apparent uncertainty about life. Surely there must be something on which we may depend at all times and which will be unchangeable! The very nature of that which is visible is to change and its history is one of continual process.

But in Malachi 3:6 we read a very reassuring statement, "For I, Jehovah, change not." Being in action is to be constantly unfolding in the ceaseless process of expression—its very eternal quality seems to be in motion. Principle or law or Elohim God is constant and does not change. Universal Principle is at all times dependable and is not affected by circumstance or condition. However, when man observes one or more of these eternal principles expressing itself in such variety of manifestation, he feels that all things are changing. He can only know the uniform dependability of life after he becomes conscious of his oneness with God. There are always the two phases of the universal Spirit, the "I AM THAT I AM," wholly and eternally unchangeable in its stability, and then again the "being phase," whose very nature is expression—whence its consequent appearance of instability—but in reality these two phases are one in essence.

WHEN THE CHRIST came in the form of man (Jesus), He seemed to be most interested in this being phase of the Holy Spirit in expression as the Father

who is always manifesting Himself in new thoughts and ideas and manifestations. Jesus Christ was always calling attention to the newness of everything and the possibility of setting up a new order of life. The old Hebrew scholars and scribes had dwelt in their mind so long on the other phase of Elohim God that they became bound and set in their limited expression of the Spirit. "The letter killeth, but the spirit giveth life." Jesus came that we might have life and "have *it* abundantly." In allusion to the old ideas in his day, Jesus always said, "Ye have heard that it was said . . . but I say unto you," and so forth. Jesus never once forsook Principle, but by showing it in action, He called attention to its eternal newness as it was expressed on ever-widening planes of consciousness as well as its promptness in obtaining expression when man reached the plane of consciousness that was favorable. Jesus very expressly came not to destroy the law, but rather to "fulfill" it ("fill it full of meaning" for man).

The old Hebrew legalists were no more hidebound in their day and age than have been other and presumably more modern men of our own days. The story is told of the first locomotive that the chronic skeptics who stood around during the period of preparation for the first trip over the light wooden rails, kept crying, "Ye cain't start it." When Stephenson had actually started it and the locomotive moved down the rails at the unheard of pace of about eight miles per hour, they shouted after him as he rolled away, "Ye cain't stop it." But he did start it and he likewise stopped it, and the "iron horse" is still enjoying its glorious and thunderous task of expressing that which at one time was a new idea. Skeptics are questioning the operation of new ideas today, though most of them have been silenced by the rush of modern development in science and invention. Men like Professor Bergen Davis, of Columbia University, assert that we are about to witness a great revolution in the breaking up and use of the atom. Just recently Dr. Crockroft and Dr. Walton,

of the Cavendish Laboratory at Cambridge University, discovered that they can smash the lithium atom and obtain sixteen million electron-volts of energy for an input of only a few hundred thousand electron-volts. Dr. Davis, in commenting, says, "Enormous stores of energy will be made available and mankind will be largely relieved from physical toil." So we see the eternal principles of life being established in the minds of men by the constant flow of an almost infinite variety of expressions of these same principles.

The universal power that is progressively being tapped by these scientists, has been in the universe from everlasting and will continue to everlasting. New manifestations of this power will continue to be formed in the constructive imagination of man, but in eternal essence, there is really nothing new under the sun, nor in fact throughout the whole universe.

A Song of Gratitude

Dear Lord, I thank Thee that I did not get
An answer to my prayer of long ago.

In looking back I see I asked amiss
In praying for the things I longed for so.

I should have prayed to trust Thy wisdom more,
To know Thy ways were better far than mine.

How blind we are, when stubborn human will
Obscures the perfect plan of Love's design!

—*Louise Knight Wheatley*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 6, NOVEMBER 5, 1933.

Unity Subject—*Essentials of Christian Faith.*

International Subject—*Paul in Jerusalem.*—Acts 15:1, 2, 22-31.

1. And certain men came down from Judæa and taught the brethren, *saying,* Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren:

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30. So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle.

31. And when they had read it, they rejoiced for the consolation.

GOLDEN TEXT—*Where the Spirit of the Lord is, there is liberty.*—II Cor. 3:17.

SILENT PRAYER—*I worship God in spirit and in truth.*

Every one who becomes interested in a movement wishes to know the direction that movement is taking before he allows himself to be carried along by it. Definitions serve as signposts to this end, that men may act intelligently.

In the Sermon on the Mount Jesus set forth His teaching and defined the requirements made of one who would prove himself a citizen of the kingdom of God. Some of His precepts were in direct opposition to the Mosaic law, as when He said, "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all . . . Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil . . . Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies." Notwithstanding this clear teaching of freedom to follow a new and more thorough concept of moral and ethical law than

that laid down by the ancient lawgiver, certain Jewish Christians in Paul's day believed that no Gentile could become a Christian unless he had first become a convert to Judaism and had complied with the requirements of that faith. A church conference was held in Jerusalem, in which a Magna Charta for the Gentile Christians was drawn up, and delegates were appointed to carry the news to those in Antioch and the surrounding country. The conditions imposed on the Gentiles were those required by the Jews of a proselyte of the gate before he could be admitted to the synagogue. They were not overexacting of the Gentiles, and were acceptable to the Jewish members of the brotherhood. Thus Christianity was divorced from the stricter bonds of Jewish law.

This threatened schism in the early Church was averted by the exercise of the spirit of love and consideration on the part of the apostles, including Saul and Barnabas, who worked among the Gentiles. The Christians of Antioch were greatly consoled by the findings of the council in Jerusalem.

This ancient problem may sound unimportant to the twentieth-century Christian. Nevertheless the list of prohibitions required to be observed by a proselyte of the gate is one that is still reasonable, necessary, and right, although our reasons for thinking so are somewhat different from those of nineteen hundred years ago. We still need to keep ourselves from things offered to idols. Our idols are material structures of steel and concrete, or they are less tangible but just as potent things, like the thirst for wealth, the ambition for power, the pride of position, self-esteem. From worship of material power in every form we must abstain, if we would keep the way of the Christ.

Abstaining from blood as an article of diet is strongly recommended today by students of Truth, who wish to keep the law of life. In its final analysis, the law of life is the law of love. Keeping this provision of course includes abstinence from things

strangled. The commandment against fornication is one that can be redeclared today with its original emphasis. "Where the Spirit of the Lord is, there is liberty," but there is also purity of mind, heart, and life.

The liberty of the Christ way of life rises out of willing and eager acceptance of the Christ Spirit as one's guiding light. The Truth student seeks not how far he can go without overstepping the bounds of established laws and customs, but to what extent he can refashion his entire environment by reason of the inspiration that is in him. It was this original inspiration, or Spirit of the Lord, with which Paul was concerned. He did not need to quote the sayings of Jesus or His matchless parables, as we are in the habit of doing. Paul devoted his life to showing the action of the Christ Spirit in himself and in the minds and hearts of those about him; to viewing their problems in the light of the Spirit of truth, which Jesus had promised should lead His followers into all present Truth. This Spirit of truth does not speak of itself, because there is nothing to be gained by dealing in abstractions. Instead, it throws light on each man's specific problems and interests, in order that he may go forward without stumbling.

Many problems confront us today as a nation and as a world. No less insistent are those that face us as individuals and as Truth students. We need to redefine our allegiances; to decide whether we will be bound by old customs and traditions, or will be free to go forward without restraint, under the leadership of the Christ. We need to reappraise the essentials of our faith. To do this we require good judgment.

The beauty of Jesus' teaching is that so much of it is as clear today as when it was first spoken, if not clearer. Reinterpretation of the Truth that passed through the Master's mind is often unnecessary. His words to the man born blind, "For judgment came I

into this world, that they that see not may see; and that they that see may become blind," shows that good judgment is a work of the Christ consciousness, enabling us to see what we need to see, and helping us to disregard or to be blind to what is not essential to our ongoing. Many things at present clamor for our attention. Concerning some of them we need to ask ourselves, "What is that to thee?" and hold steadily on our chosen course. Other subjects mean much to us, and into consideration of these we are to carry the freeing power of the Christ Spirit, in order to find our way through them to a satisfying conclusion, as well as to light up the road with permanent floodlights for those who will follow us.

"Christ the power of God, and the wisdom of God" formed the essence of Paul's preaching to such an extent that he could say, "I determined not to know anything among you, save Jesus Christ." We determine the same thing today when we affirm, "I behold the Christ in you."

QUESTIONS

1. What qualities were exercised by the apostles in settling the question of the exemption of Gentile-Christians from the requirements of the Mosaic law?
2. With what did Paul concern himself chiefly in his preaching?
3. What is the chief essential of faith?
4. Give your interpretation of today's Golden Text.

LESSON 7, NOVEMBER 12, 1933.

Unity Subject—*Concentration on Truth.*

International Subject—*Paul in Macedonia.*—Acts 16:9-15, 25-31.

9. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.
10. And when he had seen the vision, straightway we

sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

11. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;

12. And from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened: and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. And he called for lights and sprang in, and trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

GOLDEN TEXT—*Believe on the Lord Jesus, and thou shalt be saved.*—Acts 16:31.

SILENT PRAYER—*I give the full strength of my thought to the saving power of Truth.*

The will and the understanding, represented in this lesson by Paul and Silas, have all that they can do to establish man in the consciousness of Truth. When these two faculties are united in their action, an unusual degree of concentration is reached by the mind, and in this manner man's zeal is aroused.

Macedonia, the scene of today's lesson, signifies the enthusiasm and the energy of Spirit, which set the whole man aflame. It is necessary to cultivate this phase of consciousness in order to avoid the state of passivity that would otherwise take possession of the faculties and keep them content with a half measure of activity.

The vision of mankind in need of help is one that comes to every earnest worker in the cause of Truth. Every one who feels that he himself has received a full measure of help wants to pass on that same help to others. The desire to share one's blessings is the open door through which comes an opportunity to do so. Paul wanted to go back over the territory that he and Barnabas had already covered in a previous journey, and give new inspiration and encouragement to their converts. Having evidently asked for guidance, he beheld in a dream a man of Macedonia calling on him for help. The fact that he saw a man in this dream would indicate that Paul was concentrating the power of his mind on the intellectual faculties. However, his first convert in Macedonia was a woman, which shows that the soul, not the intellect, is the first to catch the spark of zeal when a new idea enters the mind. Lydia constrained Paul and Silas to take up their quarters in her house, where she could personally see to their comfort and insure their temporal welfare. The soul qualities are those that foster and encourage zeal, and nourish will and understanding.

The first man converted by Paul and Silas in Macedonia was their jailer. Evidently they saw nothing amiss in the fact that they had been kept back from

entering Asia only to be thrown into jail in Macedonia. Full obedience to the guidance of the Spirit frees both the will and the understanding from skepticism.

The conversion of the jailer was brought about through the effects of praise and prayer on the part of Paul and Silas. When the faculties which these two represent unite in fervent recognition and adoration of their Source, results soon become apparent. Through praise and prayer all the faculties of man are freed simultaneously (every one's bands are loosed). Yet none of the prisoners escaped. The man who ignorantly or otherwise holds his thoughts and faculties imprisoned by fear, hatred, or misjudgment need fear no harm when he releases them from such bondage.

No one is altogether free. Every one holds some part of himself imprisoned. The magistrate over him may be fear or some external personality that he has allowed to dominate him. What each one needs is to throw a light into the inner prison of his subconscious mind, where his will and understanding are fast in the stocks. It is through freeing them, taking them into his conscious thought (his house), and relying on them that he saves himself from fear of what may happen to him at the breaking up of his old material ideas (the earthquake).

The phrase "thou and thy house" occurs frequently in the account of Paul's missionary work whenever any one in authority is converted. This term signifies the unifying of all man's faculties in his search for Truth. The entire man is to be saved by believing in and following the way of the Christ mind.

Even when the will and the understanding are clamped down by the bonds of superstition and disappointed greed, they are still capable of praise and prayer. In fact the tighter the bonds the more fervent the prayer often becomes. If only we can remember to praise at such times, victory and freedom will be ours. Steadfastness of faith and an unfailing

vision of Truth are necessary, and concentration is necessary to realize these under adverse circumstances.

The admonition to "believe on the Lord Jesus" might seem insufficient instruction to one who had never before heard of Jesus. The 32d verse of this same chapter clears up this apparent lack of detail. We read that "they spake the word of the Lord unto him, with all that were in his house." This word of the Lord is the truth concerning the Christ consciousness, which saves to the utmost all who are ready and willing to recognize and act upon it as an indwelling reality. This word is quick and powerful, filled with the potency of a living faith. The apostles took it for granted that the one who believed on the Lord Jesus would act upon that faith. To believe beyond a reasonable doubt is to act, even in a court of law. In the spiritual realm doubt is never reasonable, but faith and its attendant courage are divinely so.

The life and power of the Christ Spirit were so clearly in evidence among the apostles that they seemed not to need to use the exact language that the Master had used in His teaching, but preferred to interpret Truth in their own terms. Jesus had told them that the Holy Spirit would put the right words into their mouth when the time should come for them to speak, so that they would not need to concentrate on outer expression. Their need was the same as ours is today; to concentrate on praise and prayer, no matter how adverse our circumstances may be, in order to set both the will and the understanding free to perform their appointed functions.

QUESTIONS

1. What happens when the will and the understanding are united in their action in the mind?
2. Why should we cultivate enthusiasm?
3. Does enthusiasm enter the mind through the soul or through the intellect?
4. How can we free ourselves of skepticism?
5. What effect do praise and prayer have on man?

Lesson 8, November 19, 1933.

Unity Subject—*The True Concept of Deity.*

International Subject—*Paul in Athens.*—Acts 17:22-34.

22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31. Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

33. Thus Paul went out from among them.

34. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT—*In him we live, and move, and have our being.*—Acts 17:28.

SILENT PRAYER—*I am a living expression of the omnipresent Spirit of love.*

The city of Athens was the center of learning of the ancient world. The Stoics and Epicureans mentioned in the verses preceding today's text represented the two chief schools of philosophy among the Greeks, and both these schools had been in existence for hundreds of years when Paul was led by their disciples to the court of the Areopagus and asked by it to explain his views.

The old Greek philosophers wrestled with some of the same problems that beset the race today. Epicurus, the founder of one school, considered in his philosophy among other subjects the vital one of fear, which he held to be the greatest evil that could afflict mankind. He formed a plan by which to overcome fear, and he taught also the freedom of the will. The Stoics occupied themselves chiefly with the question how one could test truth, and they held also that all men are manifestations of the one universal spirit and should therefore live in brotherly love. The masses of the Greeks, it is true, worshiped the gods depicted in gold, silver, and stone which adorned their city, but the philosophers understood these statues to be but symbols of underlying qualities to be held before the eye as goals of character. Therefore when Paul, the Hebrew scholar and Christian apostle, stood on Mars' Hill and delivered his sermon on the nature of God, he stood among his peers as far as culture and learning were concerned. Paul's view of life was spiritual, while that of the Greeks was intellectual. The depth of Paul's conviction is proved by his fearless expres-

ion of belief in the resurrection of Jesus on that occasion, while the modernness of the old Greeks is proved by the fact that few of them took Paul's statement seriously. There are men and women today who deny the possibility of the resurrection.

This sermon of Paul's is a model of simplicity of speech and directness in its appeal to man's intuitive sense of Truth. He indulged in no speculative subtleties such as the Greeks delighted in, but appealed to his listeners first by recognizing their religious instinct—a universal trait which they could not deny—and then turned direct to the omnipresence of God and the inevitably spiritual nature of that which is universal.

One respect in which those who are dominated by the intellect fall short is in assuming that understanding is not for the masses, but for the select few. The intellectuals feel that for the great majority of people material symbols of Truth are better than Truth itself. Jesus made no such distinction. The common people heard Him gladly, and following His example His followers preached to all who would listen, rich and poor alike. Paul's spirit was stirred in Athens by the evidences of idolatry that he saw on every side, and he made it clear that the "UNKNOWN GOD" to whom he had noticed an altar erected was the God of all men, in fact their very life. "He himself giveth to all life, and breath, and all things." No class distinction can separate members of the human family when once their universal brotherhood is accepted.

The unifying Spirit that makes one family of all the nations of the earth is also a directive intelligence. Today the peoples of the world are trying to realize this oneness of interest, to put intelligence into international relations. They have made a beginning in the League of Nations, but they will go farther as they recognize the Spirit of love, and deny self-interest and greed, fear, and suspicion. In Paul's mind the history of nations and even the fixing of their boundaries

are determined not by war and treaties, but by Go
He it is who has "determined *their* appointed season
and the bounds of their habitation."

A speaker who wishes to hold the interest of h
audience tries to stand on common ground with ther
This Paul did by quoting, in illustration of his fait
a passage from one of the Greek poets. Great thinke
in all ages and in all nations, when once they hav
delved below the surface of thought, have found th
core of Truth that underlies the external phenomen
of life. Any one who thinks long enough and deepl
enough must find God, the One Mind, as the end o
all his research.

Paul did not assume that his hearers really b
lieved in the godhood of the images of gold, silve
and stone with which he saw them surrounded. H
told them instead that they should not think the Go
head anything like these images, or like any ma
made device, inasmuch as nothing of a material natu
could instill life into man; whereas the universal Spir
not only gives man life, but is life itself, a life th
cannot be destroyed but that can rise triumphant eve
over death. The Stoics and Epicureans were not pr
pared to receive this teaching, and dismissed it wi
a polite promise to listen to Paul some other tim
Nevertheless, Paul made a few converts among h
hearers, although his stay in Athens was short co
pared with the time he spent in other cities of Mac
donia and Attica.

The Stoics and the Epicureans are among us ev
today, though under other names, and they still ha
their altar erected to the "UNKNOWN GOD." A
long as we glorify war by erecting cenotaphs to t
Unknown Soldier, the Prince of Peace will remain o
Unknown God. We must learn to make peace wi
ourselves, with others, and with life, before God ca
become a knowable reality to us.

The ancient Epicureans taught that the fear of t
gods and the fear of death were the two greatest ev

o be overcome by man. Many today fear to give themelves to the contemplation of God. They cannot see hat good it will do them, because they have not arned to think of God as a loving Father, and some f them perhaps have not practiced expressing love n their own lives. When once they take to heart aul's preaching (and none knew better than he the ifference between a life governed by moral law and life animated by the Christ Spirit), they will begin o know God.

QUESTIONS

1. What was the chief point of difference between aul and the Greek philosophers?
2. How did Paul appeal first to his hearers before e court of the Areopagus?
3. Who is our Unknown God today, and how can e be made known to us?
4. Give your interpretation of the Golden Text.

Lesson 9, November 26, 1933.

Unity Subject—*The One Foundation.*

nternational Subject—*Paul in Corinth.*—I Cor. 1:10-18; 2:1-5.

10. Now I beseech you, brethren, through the name our Lord Jesus Christ, that ye all speak the same thing, nd *that* there be no divisions among you; but *that* ye be erfected together in the same mind and in the same judgent.

11. For it hath been signified unto me concerning you, y brethren, by them *that are of the household* of Chloe, at there are contentions among you.

12. Now this I mean, that each one of you saith, I am Paul; and I of Apollos; and I of Cephas; and I of Christ.

13. Is Christ divided? was Paul crucified for you? or ere ye baptized into the name of Paul?

14. I thank God that I baptized none of you, save Crisus and Gaius;

15. Lest any man should say that ye were baptized into y name.

16. And I baptized also the household of Stephanas besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preac the gospel; not in wisdom of words, lest the cross of Chris should be made void.

18. For the word of the cross is to them that peris foolishness; but unto us who are saved it is the power o God.

1. And I, brethren, when I came unto you, came no with excellency of speech or of wisdom, proclaiming to you the testimony of God.

2. For I determined not to know anything among you save Jesus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

GOLDEN TEXT—*I determined not to know anything among you, save Jesus Christ, and him crucified.*—I Cor. 2:2.

SILENT PRAYER—*I behold you now expressing the Christ.*

In order to bring home to the Christians of Corinth the truth that all men are equal in Christ, Paul in the text of today's lesson employs a striking figure. He assumes for the moment that they are divided among themselves over the subject of their entrance into the faith; that some who had come in through his preaching felt superior to others who had been converted by Apollos; that still others who held to the views of Cephas looked down on the brethren who had come into Christianity through other avenues. In the 6th verse of the 4th chapter of this epistle, Paul explains why he resorted to this allegory. We have no record of missionary work done by Cephas (Simon Peter) in Corinth. Paul chose this method of impress-

g on the Corinthians the necessity of their working gether amicably, without undue exaltation of certain their number over the others.

A study of the lesson text and succeeding chapters veals that certain of the Christians in Corinth whose lucation was perhaps more thorough than that of the st had taken over positions of authority in the work the brotherhood. Paul reminds them that he himlf, when he first came among them, had made no splay of worldly wisdom or oratory, but had derrmined to rely entirely on the power of the Christ nsciousness to save men by crossing out all the untercurrents of personality. Knowledge puffs up, t love builds up, he in effect told them, and his dere was to build them up on a solid foundation by owing them the transforming power of spiritual unrstanding and love.

In his writings Paul speaks constantly of the crucikion. Today he tells us that "the word of the cross . . . the power of God" to us who are saved. Metaphysilly, the word of the cross is the word of denial of e personal self or the sense nature, which virtually ery one, in ignorance of his true self, has built up the substructure of his life. Those who cannot or ll not deny personality, with its myriad claims, see thing of value in this word of the cross; but those no really wish to align themselves with Truth find e power to do so coming to them as they deny all wer to the lesser or personal self.

Before a contractor can erect a building he must reck and clear away any structures that may be on e site, and after he has thus cleared the ground he ust excavate and lay his foundation on a solid base. e foundation must be strong enough to bear the ight of the superstructure. A similar process holds od in building a life on the Christ foundation. All e *débris* of the self must be cleared away and the ound made ready. This work the metaphysician eaks of as denial; Paul called it crucifixion.

The intellect, no matter how well trained it may be, is not an adequate guide to a satisfying life. In fact intellectual acumen, if given full scope, renders man powerless to hold himself in the Christ mind. The effort to get rid of personality and to rely on the Christ power is nullified by intellectual pride.

Perhaps there never was an age more wide-awake mentally than the present one. Yet problems of government, of world relationships, of social and personal life crowd thick upon us, and no international conferences, no work of Federal or State organizations, and no human effort of any kind will avail to set mankind firmly on the right road unless it is undertaken in the power of the Christ Spirit. The recognition of the Most High—and therefore higher than man—alone suffices to lift men out of their distresses and confusions. With his mind stayed on the power of God, a man can stand fast through whatever comes. When it is stayed only on the wisdom of men, man loses faith in himself, in his fellow men, in his future, in life itself, and goes down in defeat. Out of this hopeless state only the power of God is sufficient to rescue him permanently. If he will declare this power to be now operative in his mind, heart, and affairs, and steadfastly behold the Christ, at the center of his being, expressing itself through his thought and conduct, he will demonstrate the lasting victory of faith.

QUESTIONS

1. What lesson did Paul seek to bring home to the Corinthians in the 12th and 13th verses of today's lesson?

2. What is the main distinction between knowledge and love in their effect on man?

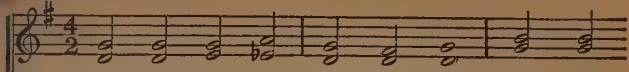
3. What is the metaphysical meaning of the crucifixion?

4. How can we solve successfully the problems that confront us?

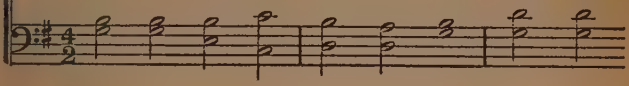
GOD OF MEN

Words by
GRENVILLE KLEISER

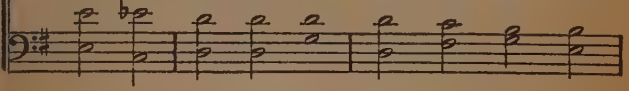
Music by
JOHN PROCTER



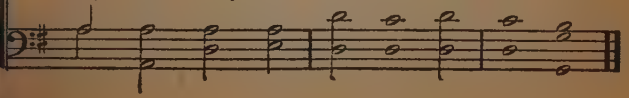
1. God of men of gen - tle grace, God of
2. God of men of low - ly birth, God of
3. God of men who do and dare, God of
4. God of men who watch and pray, God of
5. God of men who Truth pro - claim, God of
6. God of men who deep - ly feel, God of



men of ra - diant face, God of men of
men who till the earth, God of men of
men who free - ly share, God of men who
men who light the way, God of men who
men who know Thy name, God of men of
men of right - eous zeal, God of men who



val - iant race, We thank Thee! We thank Thee!
ster - ling worth, We thank Thee! We thank Thee!
bur - dens bear, We thank Thee! We thank Thee!
serve to - day, We thank Thee! We thank Thee!
self - less aim, We thank Thee! We thank Thee!
help and heal, We thank Thee! We thank Thee!



Service

To get he had tried,
  Yet his store was still meager.
To a wise man he cried,
  In a voice keen and eager:
"Pray tell me how I
  May successfully live,"
And the wise man replied,
  "To get, you must give!"

"As to giving," he said,
  "What have I to give?
I've scarce enough bread,
  And of course one must live;
But I would partake
  Of life's bountiful store."
Came the wise man's response:
  "Then, you must give more."

The lesson he learned:
  To get was forgotten.
Toward mankind he turned
  With a love new-begotten,
As he gave of himself
  In unselfish living.
Then joy crowned his days,
  For he grew rich in giving.

—*Arthur William Beer*

SILENT UNITY

Be still, and know that I am God

The living Christ within me floods my consciousness with wisdom, joy, peace, and praise

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

To attain the highest we must claim the highest. When we perceive the great truth that Being has projected itself into man, and that man and the universe are in their beginnings mental images cast by God into the plastic ether mind, it devolves upon us to claim all that God has planned for us.

The truth is that God-Mind, and *all* of God-Mind is imaged into man's mind. When we see this truth we should tell it to ourselves and others; then the Truth itself will set us free from the prison into which we have cast ourselves by our ignorant thoughts.

When Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect," He undoubtedly included the body. Paul says, "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep."

Regard well the angel always standing erect awaiting your word of command. What you decree will surely come to pass. Only be patient and wait on the Lord.

Some metaphysicians refrain from making transcendent statements of Truth because they fear that they will be called upon

to demonstrate them. Others do not see that such high claims are in any wise true, and they say that they feel foolish when they make them.

We should always remember that our claims of perfection are not based upon appearances but upon ideals. The ideal man that God created and pronounced "very good" is here in our mind awaiting our recognition. Jesus said, "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." That Father within is the Jehovah or spiritual man in us all.

It is true that we are raised to realms of overcoming power when we proclaim our spiritual ability, and we often have to meet opposing conditions, but we have greater insight and knowledge to conquer those errors, so we are always made superior to the enemy. "I will fear no evil; for thou art with me."

We should never make claims of our spiritual being unless we perceive their truth *in Spirit*. We have thought about material things until they have come to be the standard of truth for us. Jesus saw the whole race as prisoners whom He came to free. When material things go wrong, we give up, counting them as the whole of ex-

istence. We read of men, and even women, committing suicide when their money was swept away in the recent depression. One millionaire worth ten million lost seven, had three million left, but committed suicide for fear of poverty.

This sounds silly to us who depend upon God to fulfill our prayer for daily bread; but it is undoubtedly very real to those who have let their love of money bind them to the world of matter.

Job got a lesson from Jehovah which we can follow with profit. Read the 40th chapter of Job in which Jehovah said,

"Gird up thy loins now like a man . . .
Deck thyself now with excellency and dignity;
And array thyself with honor and majesty."

HEALING THOUGHT

I am a radiant, all-wise, all-loving, all-conquering son of God. I rule supreme in all affairs of mind, and my body responds in perfect health

PROSPERITY THOUGHT

Infinite wisdom guides me; divine love prospers me; and I am successful in all that I undertake

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

EARLY IN JULY I wrote to you for your prayers for Mr. S——, who was dying of so-called cancer. When I wrote to you he was delirious, his family had been called to his bedside, and they were waiting for the end. He rallied immediately, and continued to improve steadily. On the 11th of August Mr. S—— walked, with help, from his bed to the living room. This was the first time that he had been out of bed in three months. As he is seventy-nine years of age, his recovery is remarkable. What a comfort to know that God has such a channel as Silent Unity!—*W. T., Oakland, Calif.*

SOME TIME AGO I wrote to you for your prayers for my daughter, who had been suffering with a severe headache for three months. The doctors could not locate the trouble—thought that it probably was a tumor on the brain. Shortly after I wrote to you, the pain grew less and is now gone entirely. I am very thankful for Silent Unity and I am inclosing a love offering.—*Mrs. G. P., Hamel, Minn.*

MY HUSBAND seemed to have caught a terrible cold, and all my friends were shaking their heads and predicting pneumonia. At 6:15 a. m. Mr. N——'s cough was so bad that I made up my mind to delay no longer in sending you a telegram. As soon as the wire had gone, I knew that my husband would soon be better.

At 11 a. m. he got up and dressed, and the next morning went to the office as usual. His cold was absolutely gone. No one can imagine that he could possibly get over such a cold in one day. We are so grateful for your help. I am inclosing a love offering, with our sincerest thanks.—*Mrs. R. R. N., El Paso, Tex.*

SEVERAL DAYS AGO I wrote to you, asking your help for the relief of a cough that troubled me so that I could not sleep. The night following the day on which I wrote to you for help, marked the first definite relief that I had had for over two weeks. I enjoyed a full night's rest, and have continued to rest well, for which I am deeply thankful to God, and to you for your prayers. I now find the condition entirely gone, so you may discontinue your prayers. Please accept the inclosed love offering as an expression of my gratitude for your kind and wonderful help. I am continually blessing you and your work in the name of the heavenly Father.—*C. H., Walled Lake, Mich.*

I HAVE BEEN A sufferer from severe headaches, and some time ago I wrote to you for your prayers that I might be healed. It was amazing how quickly I was completely cured! I am very grateful.—*Mrs. A. S. H., Seattle, Wash.*

I WROTE YOU sometime ago for your prayers for the relief of intestinal trouble. I am happy to say that I am now entirely free from that ailment, and you may discontinue your prayers for me. I am truly thankful to God and to Unity for this healing!—*Mrs. W. A. S., Springfield, Ill.*

Filled with Plenty

I AM HAPPY to write that since my last letter to you requesting your prayers I have demonstrated a goodly sum of money. I am giving thanks for this outward manifestation of God's love for me.—*S. R., Memphis, Tenn.*

I HAVE BEEN BLESSED by receiving some money from an unexpected source, and feel that your prayers have really taken me safely across the rough spots. Thank you for your prayers and your kindness to me. —*R. R., Denver, Colo.*

I AM VERY GRATEFUL for your prayers. My husband has secured a position after being out of work for over a year. Thank you and God bless you!—*Mrs. M. L., Niagara Falls, N. Y.*

I AM HAPPY and thankful to report that your prayers have helped me very much. Our apartment has been rented and we have prospered in other ways; for which I am very grateful and give you our thanks.—*L. M., Wheeling, W. Va.*

He Shall Have Abundance

THE PROSPERITY BANK DRILL is a source of real joy to me. It keeps me steadfast not only in the daily dropping of the coin, but in my other habits as well. It gives me greater faith and thankfulness for my many, many blessings. God bless each worker at Unity!—*Mrs. W. K., Washington, D. C.*

I AM INCLOSING the savings from my prosperity bank. I am thankful for the many blessings received from the use of the prosperity bank drill. I've learned that I can do all things through Christ who strengtheneth me.—*H. F., Hutchinson, Kans.*

SHORTLY AFTER receiving the last prosperity bank we received many blessings. Health, strength, and happiness are indeed ours, and we have every good

thing we need. We truly thank the Father for these blessings and are very grateful to Unity for opening the door of realization to us. God bless you and your work! —*E. S., Hazel Park, Mich.*

WHENEVER I use the prosperity bank drill I am in all ways prospered. It always happens that way to me. I don't know how to tell you how grateful I am for your help.—*B. M. C., Red Bank, N. J.*

I CANNOT BEGIN to tell you about the wonderful blessings that have come to me through the use of the prosperity bank drill. I can truly say, God bless Unity School of Christianity! May my little offering do something toward furthering your great work.—*A. W., North Troy, Vt.*

THE GREATEST HELP I gain from the use of the prosperity bank drill is the knowledge that God is the ever-present power to be used under all circumstances. I am conscious that good is mine at all times. I am very grateful.—*E. F., Oklahoma City, Okla.*

OUR AFFAIRS have greatly benefited by the use of the prosperity bank drill. I hardly know how to explain it. While our income has not materially increased and we have not reduced our standard of living, we always have money enough, not only for our needs, but for some luxuries as well. It seems to me that we are also able to give more, and in a greater number of ways, than formerly.

We are very grateful for your prayers in our behalf. We have gradually grown into a greater understanding of Truth and are learning to apply its principles in every phase of our daily living. Our lives, of course, are immeasurably enriched thereby. To know Truth—to realize our oneness with the Father—is the purpose for which we live.

We bless Unity with all our hearts, and we thank God that you are so effectively and faithfully spreading the light of Truth.—*C. G., Colorado Springs, Colo.*

Search the Scriptures

I CAN'T BEGIN to tell you how much good has come to me from the study of the second lesson in the advanced course, "Christ, the Only Begotten of the Father." It has cleared up many things that were a mystery to me; and has brought me so close to the fountain of living water that I want to keep my hand on it all the time; for I know that it flows unremittingly for me and for all.

I no longer regard Christ as something beyond my grasp, but as a vital, living presence that answers every question and solves every problem. I never cease being thankful for this wonderful opportunity to learn more about Truth through the Unity correspondence course. Accept my offering of love and gratitude. —*N. C., Indianapolis, Ind.*

I AM READING Lesson 9. I feel, as never before, that it is indeed a great privilege to be taking this course of instruction. I shall be looking forward to the return of my paper with the very helpful paragraphs that are always attached. These always make for me a lesson in itself.—*A. M. S., Minneapolis, Minn.*

What Hath God Wrought

MY NEIGHBORS and my family enjoy your radio programs very much. I don't think there are any programs on the air more interesting than those of WOQ.—*Mrs. V. B. A., Kansas City, Mo.*

I WANT TO EXPRESS my appreciation of the Daily Meditation radio periods. They are a great inspiration in my life.—*Mrs. J. A. M., Kansas City, Mo.*

THERE IS ALWAYS something wonderful for me in "God's Half Hour." I never miss Silent Unity's weekly share in this broadcast, and I thank God for my increased faith and strength.—*R. M. J., Kansas City, Mo.*

My Help Cometh from Jehovah

THE *Metaphysical Bible Dictionary* has been received and is far greater than our expectations. We cannot speak of it too highly for its value to metaphysical students, and we rejoice in its publication.—*E. M. C., Fort Worth, Texas.*

I WANT TO TELL YOU what a wonderful help *Weekly Unity* and UNITY have been to me. Each day I feel inspired afresh, and I thank God as well as Unity for the blessings that I have received. I am inclosing money for three subscriptions, and also a love offering to help carry on your great work.—*Mrs. W. C., New Zealand.*

PLEASE SEND ME a new prosperity bank, and I want to renew my subscription to *Unity Daily Word.* We cannot get along without the bank drill, also, we cannot keep track of our Unity literature—there are so many calls for us to lend it or to give it to those who need its help.—*Mrs. W. U., Sheboygan, Wis.*

Love One Another

PEACE AND HARMONY have come into our home and cannot help bringing good, and this atmosphere of quiet is being felt by others who come in to visit awhile. I am very happy for the many blessings that your teachings have brought me. God bless you!—*M. E. S., Grand Rapids, Mich.*

THANK YOU for the harmony, love, and peace that have come into my life through your work. May God continue to bless your beautiful service to mankind.—*Mrs. W. C. S., New Rockford, N. Dak.*

I AM HAPPY to tell you that the state of inharmony between my husband and his employer is working out. I am very grateful and cannot properly express my appreciation for your loving help.—*K. W., New York City.*

He Is My Refuge

THROUGH YOUR HELP I have found increased faith and love and clearer vision. The problems of life that seemed so difficult no longer crush out the joy of living. I trust in God, the Father, who supplies all our needs. I am gradually being restored to health and peace. I have, indeed, been blessed beyond measure, and I thank you, dear friends, for your loving prayers, comforting letters, and helpful periodicals.—*Mrs. J. A. F., Lynchburg, Va.*

UNITY TEACHINGS are doing much for me every day, and I am better able to follow your suggestions. I feel that my spiritual life is being enlarged, and I no longer give up to thoughts of lack and adverse conditions. My substance is increasing, and my husband and I seem to be drawing closer together and to be finding harmony and understanding. I do not condemn or criticize others in thought or word. I bless you, dear workers at Unity, every day.—*Mrs. J. L. C., Mack, Colo.*

Unto Us a Child

I AM EXCEEDINGLY grateful for your prayers. My baby was born several weeks ago, and it was a very easy and quick delivery. The Prayer of Faith made what the doctors feared would be a very serious case one of the easiest they had at the hospital. I am very thankful for your help.—*Mrs. E. B., Washington, D. C.*

I HAVE A FINE baby boy, born several months ago. Thanks to you and your prayers the birth was over in one hour and twenty minutes. Thank you for your wonderful help.—*Mrs. H. B. M., St. Louis, Mo.*

I AM WRITING to thank you sincerely for your help. My baby arrived with as little trouble as possible, and is perfect. I appreciate your prayers.—*Mrs. V. P., Newcastle, Ind.*

Give Unto the Lord

I AM INCLOSING my monthly tithe. I wish I could tell you how joyously this goes to you. At first it seemed almost impossible to tithe, but I had tested other Unity teachings and so I thought I would try this, too.

I have not once failed to send in my tithe, and I always have enough and some left over; and best of all, I feel rich! Your teachings have brought me both peace and confidence. God bless you all!—*E. I. P., Washington, D. C.*

FOR SOME YEARS I have been a tither; started it because of apparent ill-health—what the doctors said was a nervous breakdown. In no time, after I started to tithe I became master of my nerves and since then I have enjoyed radiant health, for which I give daily thanks and praise. I give my tithe with my blessing, and I thank God that Unity has lifted high the light to shine upon my path so that I may heed.—*J. B. S., Brooklyn, N. Y.*

Study to Be Quiet

SOME TIME AGO I wrote to you for help with my Latin and my other school subjects. I wish to thank you for your prayers, for I soon noticed a marked change in my studies. My Latin has become easier, and I am now able to work much faster and am more accurate in all my work. May God bless and prosper you.—*H. L. H., Beaver, Pa.*

I WANT TO THANK YOU for your prayers for my son and daughter. D—— got through her examinations in college better than ever before—with extra credits. There is a possibility of her receiving a scholarship. My son received a scholarship. I know these things have manifested because of your help and prayers, and we all are very grateful.—*I. N., Piedmont, Calif.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Why is it unwise to blame others for unpleasant conditions in one's life?—*Extract from a letter received by Silent Unity.*

The cause of every condition in one's life is primarily in one's own consciousness. The outer things that seem to be causes are merely occasions. If one is looking without, blaming others or circumstances for unpleasant conditions, he will fail to find a remedy. There is no more important truth for the overcomer to learn about himself than this, that he is the one who makes his body and his environment. When he knows this he can work intelligently.

One peculiarity about the mortal self is its readiness to defend and shield itself. If any charge is made against it, immediately it begins to justify itself. The habit of self-justification closes out from consciousness the kingdom of heaven, therefore those who are "wise unto salvation" will not shield or justify the mortal self, or coddle it in any way. Unpleasant experiences in the external are revelations of some limited concept in the mind of the individual, and instead of quarreling with them, he should look within and pray for spiritual discernment that he may be able to adjust himself and establish himself in right relation with the world about him.

The human race has come to a time in its experience when the self is to be no longer ruler. Christ is Lord of all, and He is now taking His rulership. He

must be enthroned in the heart of every man, and the self cast out. The light of the indwelling Christ reveals the subtle efforts of self to hold dominion in man's consciousness. The mortal man's ideas of justice that he so often sets up as an excuse for continuing in a state of antagonism, must be broken up and eliminated in order that universal ideas of justice may have place. False ideas of justice get their hold on men largely through their belief in personal possession. Men think that they own houses and lands, and their wives and their children; and wives believe that they own their husbands and children. When one lives in this selfish thought, one resents everything that seems to interfere with one's personal possessions; but when the Christ mind opens up the individual mind so that it can understand the universal ownership of the fullness of God and the freedom of all men in Christ, the consciousness expands and loosens the tense hold on people and things, and harmony begins to reign where once there was only discord. Very much of the suffering that is in the world comes from the resistance of man to the expanding of his consciousness in its growth from the selfish to the universal. When he sees the benefits that are to come from such a change, he ceases to resist and begins to rejoice in the larger life that opens up before him and within him.

What is the meaning of this: "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough *to receive it.*" How can we prove God?—*Extract from a letter answered by Silent Unity.*

In order to understand the text you mention, one must read the whole verse; also some of those that go before and some that follow will help to explain what was being said. You will see by reading Malachi 3:7-12, that the people through their selfishness had been robbing God—had not been giving their tithes to the

keeping up of His work, therefore they were not being blessed or prospered. For this reason He said to them: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

You will find that all of God's promises are based on the fulfillment or keeping of some part of the divine law. One must conform to the law, or in other words, the conditions given, then the blessing will follow. Many people expect the blessing without meeting the requirement, and they are disappointed. Jesus Christ said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," yet we find that many expect all the things that they need and desire, to be added, without their thinking of the first part of the text.

See Romans 12:2, "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." In order to prove the will of God one must observe the instructions given, "be not fashioned according to this world." That is, do not follow the error standards and beliefs of the world, but learn to think the Truth—think about spiritual things, and through this renewing of the mind the whole being, including the body, will be transformed. Then one will prove God's good and acceptable will. It will become manifest throughout one's whole world.

Then again, in II Corinthians 13:5, we read of another kind of proving that is good for every one to consider. It is this: "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you?" Do you confess that Jesus Christ is in the flesh? in your flesh?

The Purpose of Unity

The Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Women Prisoners Enjoy WOQ

The women of a certain prison devote a part of their recreation period to listening to Unity's message known as "God's Half Hour," which is broadcast every week day from station WOQ. A letter from one of these women expresses appreciation of the Unity radio programs, also of the Unity literature they receive. She writes:

"I receive all the literature you send to us so regularly, and the girls clamor for it as soon as it arrives. You cannot imagine what a great work you are doing. And we certainly enjoy your radio programs; they are full of inspiration. The members of our Unity class are asking for a copy of *The Christ Way of Living*. We thank you in advance for this gift, and may God bless you in your good work."

Silent-70, our department that distributes Unity free literature, rejoices in the coöperation and generosity of our friends in bearing this expense and making possible this valuable service.

An Extra Christmas Gift

If you send a gift subscription to a friend who is not already receiving the periodical of your choice, we will include with it a copy of *The Unity Viewpoint*, which is really a wonderful gift in itself.

This little booklet is of special value to new readers who are sometimes confused concerning the meaning of certain terms and methods referred to in Unity literature. It explains the use of denials and affirmations, and the meaning of the silence; it tells what Silent Unity is, also the Prosperity Bank; and gives other information of equal interest and helpfulness.

Order your favorite periodical for some friend, and let us send him this "extra" Christmas gift.

Appearing This Month in

Other Unity Periodicals

Peppermints and Peanut Brittle

Grandma Gay lived in a little white cottage, and supported herself by selling delicious candies that she made herself. But now Grandma was in trouble. Her sales of peppermints and peanut brittle were not sufficient to cover the amount of her taxes now due. The boys and girls of the little town loved Grandma Gay, and when her trouble became known, young minds set to work on a plan to help her meet her taxes. The success of their idea far exceeded anything they had hoped for, and their story is one that boys and girls will enjoy. "Grandma Gay's Purse Is Filled" is the title of this story by Eleanor B. Fiscus, which appears in November *Wee Wisdom.*

He Found God Again

Two months ago Jenks had appeared strained, tense. A mighty driving force had seemed about to consume him. But now the hurried, struggling, worried Jenks had given place to a man of quiet strength and serenity, while on his face was a look of peace, "peace that passeth all understanding." When asked the reason for such a change, Jenks replied: "I have found God again." This experience of Jenks's is told in " 'They' Can't Lick You," a story by Ralph S. Wood, in the November issue of *Good Business.*

"In Everything Give Thanks"

The November 25 issue of *Weekly Unity* is, appropriately, a Thanksgiving number. Among its offer-

ings is an article by Zelia M. Walters entitled "The Greater Thanksgiving," which will help you to cultivate an attitude of praise and thankfulness, no matter what discouragements you have experienced or what difficulties confront you. You will learn that the hardships you encounter are but blessings in disguise, because in rising above them you become master of yourself. Watch for the Thanksgiving number.

"Never Less Alone Than When Alone"

"When we are alone, we should fortify ourselves with new ideas and with strength that we can use when we resume intercourse with others and with the world of activity," says F. B. Whitney in his article "Getting Along with Ourselves," appearing in the November issue of *Unity Daily Word.* If you are restless and bored when you are not in the company of others, you will want to read this article and learn to appreciate the significance of the old adage "Never less alone than when alone."

A Surprise Treasure Map

After a number of unsuccessful attempts at domestic service, Ruth decided to make a treasure map for an office position, the sort of work that she liked best. With all her enthusiasm she prepared a map, and still she felt dissatisfied. She knew that her repeated failures had been the result of her own wrong attitude, so in order to square herself with herself she must go back to housework, and try again with a changed attitude. Accordingly she made a new and different treasure map, which worked out in a most surprising manner, as you will realize from reading "Ruth Treasure-Maps," a story by Beatrice Pearl appearing in the November issue of *Youth.*

The Ideal Time for Study

The fall and winter months afford the ideal time of the year for study and self-advancement, and no doubt you are already considering some course of study for this period.

The Unity Correspondence School offers you a course in Practical Christianity, which will help you to know the heavenly Father better, and to discover your true relationship to Him. No other subject offers you such great returns in peace, health, happiness, and success, as the subject of Truth earnestly studied and applied.

The course that we offer is a home study course. You do not have to leave your cozy fire on a cold winter evening to attend class, for your lessons are brought to you by mail. You have the individual attention of a teacher at Unity headquarters, and the rate of your progress depends upon your own interest and efforts.

A folder giving you full details about this course of study will be furnished you on request. Address your card to

UNITY CORRESPONDENCE DEPARTMENT
917 Tracy, Kansas City, Mo.

Ordination Service at Unity Farm

On Wednesday evening, August 23, in the chapel of the Unity Training School, at Unity Farm, Charles Fillmore conducted an ordination service in the presence of a large congregation. Eleven candidates who had completed the requirements and made the necessary preparation for spiritual leadership, were received into the Unity ministerial body. This occasion marked the first public ordination service held by Unity in a number of years.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 805 N Third

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 108 W Main
* Unity Cen, 19 W Main

Bakersfield— ** Unity Cen, 1729 19th st

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Burlingame— * Meta Cen, Metropolitan bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset

Huntington Park— *** Unity Cen, Malabar and Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 148 N Cramercy
** Unity Cen, 1002 S Burger;
* Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col) Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14550 Victory

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 54 Lake Hunter
Miami— ** Unity Cen, 128 S E 3d
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— ** Unity Cen, Martin Hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 100 W Kirby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Soc, 154 Lancaster
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East Ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 3848 Prospect
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross

Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Truth Center, 185 8th ave, No

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— *** Unity Asob, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

(Unity, Unity Daily Word, Good Business, Youth, and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

Greetings of a New Type

You will doubtless remember many of your friends this year with simple Christmas greetings, and we want to suggest for this purpose two lovely booklets that not only will serve to convey your Yuletide wishes, but also will bring to your friends some thoughts to inspire them throughout the year.

These booklets, *The Song of Life* and *Holy Bread*, measure 3¾ by 5⅞ inches each. They have attractive covers, and each booklet is inclosed in an envelope that carries a Christmas emblem, and that is made with an opening at the end, which allows it to be mailed for two cents. You will find that the cost of either of these booklets is no greater than the cost of the average Christmas card. Just a word about each.

The Song of Life, by Ernest C. Wilson, is an interpretation of the 23d Psalm, always a favorite with Bible students. It brings the reader a beautiful word picture, and draws a striking comparison between the relation of the shepherd to his flock and that of the heavenly Father to us. Price of a single copy, 10 cents; twenty copies for $1.

Holy Bread, by Zelia M. Walters, records a true incident in which the Christ Spirit, poured into a single act, went on and on blessing the lives of many persons unknown to the one who set the good in motion. A single copy of this booklet, 10 cents; twenty copies for $1.

Transformation of Jimmy Hardesty

"O Serge, how could we ever have thought Jimmy selfish?" asked Mrs. Hardesty of her husband, after she had explored the box of good things that Jimmy had sent from the store, and had paid for out

of his week's wages.

"No man was ever more proud of a son!" declared Jimmy's father.

Could this be Jimmy Hardesty who at the beginning of summer had resented having to help his mother with her work, and had thought only of amusing himself? Yes, this was the same Jimmy, but a changed one, and the story of his transformation is told in *How Jimmy Came Through,* an 18,000-word story with plenty of action and interest. This book, with its attractive cover and illustrations in silhouette, would make a dandy Christmas gift for any child.

Three Cheers for the NRA

On the front door of Unity School's administration building a big blue eagle may now be seen in all its majesty, proclaiming the fact that Unity School is a member of the the NRA. However, for many months Unity has been observing a schedule of thirty-nine hours a week, so joining the NRA was merely a matter of proclaiming publicly what we have already been practicing in private.

Gifts That Delight

You cannot make a mistake in choosing for your friend one of Unity's books in a lovely flexible binding, books that are rich in thought and delightful to handle. Included in the list of titles are *Lessons in Truth, Miscellaneous Writings, The Twelve Powers of Man, Christian Healing, All Things Made New, Adventures in Prosperity, Open Doors, Creed of the Dauntless,* and *Lovingly in the Hands of the Father.* Be sure to write one or more of these titles opposite some of the names on your Christmas list. These books are priced at $2 each.

For One Who Reads Unity Daily Word

For your friend who reads *Unity Daily Word* you could not select a more appropriate gift than *Creed of the Dauntless,* a book by F. B. Whitney, the editor of *Unity Daily Word.* This book comprises thirty-six constructive articles and thirty spiritual poems. Its title is a key to the inspiring message of the book.

Author Comes to School

Students of the 1933 Training School welcomed among their number Genevieve Courtney Maurer, the author of our popular new book *The Christ Way of Living*. The eight chapters of Mrs. Maurer's book first appeared serially in *Weekly Unity*, and at the request of many of our readers were later published in book form. The clear, forceful teaching of this book gives practical help in making demonstrations. With an attractive cover of light gray, bearing a design in blue and black, *The Christ Way of Living* makes an ideal gift for your friend who is interested in Truth.

Valuable Books at Small Cost

Three of our best books, which sold formerly at 75 cents each in paper binding, are now available at 50 cents a copy. Any of these books will make an acceptable Christmas gift. The three books are:

Talks on Truth, by Charles Fillmore, a companion book to *Christian Healing*. It comprises thirteen chapters of teaching that is adapted to the needs of advanced students of Truth.

Selected Studies, containing twelve of Imelda Octavia Shanklin's most outstanding essays.

Truth in the Home, by Alice L. Ruth. Thirty-three chapters of especial interest to mothers and homemakers.

Remember Some One with "Remember"

Lowell Fillmore's *Remember* is a book that would be eagerly received by some friend of yours this Christmas. Its message of love warms the heart of the reader, and generates in him a corresponding spirit of love and joyousness. *Remember* is especially appropriate as a gift book.

Can you answer this?

What does Unity teach? There's a question for you. Of course you know in a general way what Unity stands for, but this will not satisfy one who is eager for full information. For this reason you should keep on hand some copies of *Unity's Statement of*

Faith to present to your inquiring friends. This little booklet is just the size to slip into your pocket or purse, and it is priced at only 10 cents.

Bible Passages Simplified

Sometimes a verse from the Bible is so mystifying that the reader feels baffled in his attempt to understand its meaning. Later, perhaps, he comes across the same Bible reference in the *Unity Sunday School Leaflet*, and the metaphysical explanation is so clear and satisfying that all doubt is removed from his mind. The *Unity Sunday School Leaflet* presents each week the International Bible lesson with a metaphysical interpretation. In addition there are memory verses and thoughts for meditation, a story based on the lesson, and other features. A year's subscription to the Leaflet would be an acceptable gift to your friend who teaches Sunday school, or to the boy or girl of your neighbor. A year's subscription, fifty-two issues, costs $1.

Lovely Framed Mottoes

Unity's mottoes make delightful Christmas gifts from every standpoint: They are pleasing in sentiment and design; they are artistically decorated; they are attractively framed. Look over the list here given and choose one or more of them for friends:

The Prayer of Faith	$1.50
A Transcendent Treatment	$1.50
The Answer	1.50
Friendship	1.50
Ten Commandments (Truth version)	1.25
Greetings	1.25
Power of an Idea	.75
Abiding Words	.75

Progress Soon to Appear

In another month a Unity periodical bearing the title of *Progress* will make its appearance. At first glance you may think it new and strange, but closer examination will reveal that it is your old friend *Youth* with a new name and dress, and printed on paper having no glare. The most popular features of *Youth* will be continued in *Progress*, and new features will be added. One thing that remains unchanged is the price, $1.50 a year. Why not send *Progress* to some of your friends for Christmas? You could not choose a newer or more appropriate gift.

Unity Books and Booklets

Beginners For	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies	*French* $.75; *English*	.50
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
Study Advanced For	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Revised Edition of

Divine Remedies

Divine Remedies, long a favorite with Unity readers, has been revised and amplified by its compiler, Theodosia Schobert, and makes its new appearance November 15, in time for use as a Christmas gift.

There are twenty-nine chapters in this book, some dealing with healing in general, such as "Fuller Understanding of Spiritual Healing" and "General Upbuilding and Healing of the Body Temple." Other chapters give treatments for various specific inharmonies of the body, of which the following are examples:

Healing of Blood Troubles and Skin Diseases
Healing of Burns, Bruises, Birthmarks
Healing of Ear Troubles
Healing of Eye Troubles
Healing of Headaches
Healing of the Nerves
Healing of Heart Affections
To Heal Fever
To Heal Respiratory, Throat, and Lung Troubles
Healing of Kidney and Liver Troubles

Many requests for *Divine Remedies* during the years that it was discontinued have led us to bring this book out in a new edition. Even if you have an old copy, you will want this revised edition, for you will be delighted with its many improvements.

DIVINE REMEDIES

will be an ideal Christmas gift for the friend who has a health problem to meet. In an attractive stiff cover, measuring 4¼ by 6½ inches, the revised edition of *Divine Remedies* is priced at

50 cents

Advance orders will be appreciated

Christmas Giving Made Easy...

There is no more convenient way of sending Christmas gifts than by means of the Prosperity Bank plan, and the most substantial gift you can choose for a friend is the gift of Truth. So why not order *Unity* magazine for three of your friends this Christmas, and pay for your subscriptions by the Bank plan? Your use of the Bank drill will help you to gain a deeper realization of good, and Silent Unity will coöperate with you in prayer to this end.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 for three eight-month subscriptions to *Unity* magazine, to be mailed just in time for Christmas to the friends whose names appear below. I will use the Bank seven weeks, and I desire Silent Unity's help as I seek to gain a deeper realization of health, happiness, and plenty.

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

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FREE

a NEW children's book

With a year's subscription to *Wee Wisdom*, we are giving this Christmas a free book, *The Four-Leafed Clover*, by Estelle Urbahns. We are especially glad to offer this book with *Wee Wisdom* subscriptions, because we know that this story will delight boys and girls, while teaching them a lesson that will linger in their hearts.

The Four-Leafed Clover is a forty-eight page book, printed in large type, illustrated, and having an attractive three-color cover. It measures 6⅛ by 8¼ inches.

This book in combination with a year's subscription to *Wee Wisdom* would make a wonderful Christmas gift for your child or the child of some friend; in fact, the book with twelve issues of *Wee Wisdom* would make thirteen splendid gifts in one.

The price of *Wee Wisdom* for one year is $1.50, and it brings entertainment and character-building material that are worth many times the price of the subscription. Order *Wee Wisdom* for your child's Christmas gift, and we will send the book with it free. The price of the book, ordered separately, is 50 cents.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue, Kansas City, Missouri

A Heart's Gratitude

I cannot thank Thee, Lord, enough,
So many gifts I have each day;
But oh, the gladdest gift is Thy
Companionship along the way.

Above my loaf I speak with Thee;
At night when I kneel by my bed,
Closer than breathing, Thou art there.
Thy gentle hand upon my head.

At work or play I feel Thee near;
I talk with Thee along the way,
And every prayer my heart lifts up
Is heard and answered, night or day.

I cannot thank Thee, Lord, enough,
That daily, walking by Thy side
Down every mile that I must go,
I have Thee for my friend and guide.

—*Grace Noll Crowell*